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¶ Thus endeth the table.

¶ The prologue of a doctour in recōmendacion of Arystotle the prynce of phylosophers.

GOd almyghty saue our kynge / & the glory of all his frendes / and cōferme his realme in the fayth of god. And cause hym to reygne in the exaltacyon / prayse / and honour of his people. ¶ Whiche am seruaunt to the kynge haue put in execution the werke of his cōmaū dement / in getynge a boke of good maners to his gouernaūce. The whiche boke is called the secrete of secretes / made by the prince of phylosophies Arystotle the sone of Mahonnet of Macedony / to his dyscyple ye emperour Alexander sone of Phylyp kynge of Macedony the which Alexandre had two crownes. This sayd boke Arystotle cōpyled in the oldenesse of his body / bycause that he might no more trauayle nor ryde to do suche besynesses as Alexander had put in to his charge. For Alexāndre had made hym gouernour and mayster aboue all other bycause he was a man of very good councell / of grete clergy / and subtyll vnderstandyng. And incessantly studyed good & gracyous maners / & sciences spyrytuall / contemplatyues / and charytables. He was a wyse man / & meke / louynge reason and Justyce / & euer reported ryghtwysnesse & trouthe. And therfore many phylosophies reputed hym of the nombre of prophetes. And say ye they had foūde dyuers bokes of the grekes which god had sent hym by his moost excellent aūgell / sayng to hym. I shall make ye to be called in ye worlde more a vaunge ll than a man. And wote ye ye Arystotle dyde in his tyme many sygnes whyche were straunge in werkes & mer-

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chapytes / Whiche were to longe to be accõpted. Before his dethe he dyde many straunge Werkes. Wherfore a relygyon & cõpany peryadyc sayd & helde opynion that he had ben in heuẽ in lykenesse of a douue of fyre And as longe as he lyued Alexander ouercame all ỹ Worlde through his coũcell. And all landes by the fame of hym / Were put vnder the imperyall cõmaũdemẽt / & in lykewyse they of Perce / & Araby. and there Was none ỹ durst gaynsay Alexãder / in Worde nor dede. And ỹ sayd arystotle made many goodly epystles for ỹ loue ỹ he had to Alexander / & for to cause hym to knowe all ỹ secretes / he made an epystle here vnder wryten / ỹ Which he sent to Alexander. And Whã Alexander had ouercome ỹ realme of Perce / & set ỹ mooste of them in his prysõs / he sent an epystle to Arystotle Whiche foloweth.

b. ¶ An epystle ỹ alexander sent to Arystotle.

Doctour of Justyce & right noble philosopher We sygnyfy to thy hygh Wysdome / ỹ We haue sent in ỹ realme of Perce many mẽ / Whiche haboũde gretly in reason / & vnderstõdyng / subtyl & penetratyfe. Wherfore al We haue intencyõ to put thẽ to deth. Howbeit as thou semest best sygnyfy vs by thy letres.

c. ¶ An epystle ỹ Arystotle sent to Alexander.

Y F thou can moeue & chaũge the ayre from ỹ erth, & Water / & ỹ ordynaũce of thy cytees to Whyle the thy pleasure. yf thou can do it ceas of / &

do it not/but gouerne thē in thy goodnesse/and exalt thē in benygnyte. And yf thou do thus I hope with the grace of god that they all shall be thy frendes to all thy good pleasures and commaundemētes. And for the loue that they shall haue in the/thou shalt peasybly reygne ouer thē in grete victory. ¶ And whan Alexander had red this epystle/he dyde after his cōcell/and they of Perce were more obedyent to hym than to ony other nacyon.

¶ The prologue of a doctour named Phylyp that translated this boke in to latyn. d.

Phylyp that translated this boke into latyn was a chylde of Parys/& was a veray wyse interpʒtour & vnderstander of languages/& he sayd thus. I haue not knowē nor seen ty nethat the phylosophers haue hoī/or haue ben acustomed to helpe or to make all werkes or all secretes but that I haue sought/nor haue knowē by no mā by whome I knew that he had knowlegyng of ỳ scryptures of Phylosophers/but I haue vysited hym vnto ỳ tyme ỳ I came to ỳ knowlege of counsell/ỳ whiche was Estulapideus/& a man solytary & of grete abstynēce/and veray wyse in phylosophy/to whom I meked me dylygently/requyrynge hym that he wolde shewe to me the scryptures of the knowlege of the somme/the whiche he gaue vnto me/with a ryght good wyll

surely I fonde as moche as I desyred / & all that I had ben about a hole yere / & Wherfore I had longe tyme trauayled. And I thus hauynge my desyre retorned home With grete ioye / yeldyng thākes to god my creatour. ¶ And than at the request of the moost noble kynge With grete study & labour I translated this boke out of Greke lāguage in to Caldees tongue & lyth in to the speche of Araby. The Which boke the moost Wyseman Arystotle made / Whiche answered alwayes to all the requestes of kynge Alexandre / as more playnly appereth in this present boke.

b. ¶ An epystle sent to kyng Alexandre by Arystotle.

Ryght glorious sone and ryght Wyse / god cō serue the in the walke of knowiegyng the wayes of trouthe & vertues / and wdraWe thy carnall and beestly desyres / & conforme his realme to his seruyce / & to thy honour. Letynge the Wyte deere sone þ I haue receyued thyn epystle reuerently & honourably as it appertayneth / and playnly haue vnderstād the grete desyre that þ hast that I Were personally With the. Wernayl yng how I can absteyne me fro the. Reprouynge me of þ I care but lytel for thy besynesses. For þ Which cause I haue ordeyned & hasted me to make a boke for the / the Which shall Weye & conteyne all my Werkes / supplyeuge myn absence & defautes. and shall be to the a ryght certayne rule & doctryne in all thynges þ thou Wylleſt. The Whiche I Wyll shewe as I Were presently With the. Dere sone thou ought not to repreue ne blame me / for thou knowest Well þ for no thyng of

the worlde / but that I wolde go to the. And yf were not ỳ I am so sore greued / and ladē with age & wey-kenesse of my persone / wherby in no wyse I cā go to the. And wyte thou / that ỳ thynge which thou hast demaunded of me / and that thou so moche desyrest to knowe & haue is ỳ secretes that nature humaynes thought scantly can comprise nor sustayne. Howthā may in the hert of mortall man be wryten or vnder-stande that thynge that he ought not to knowe. And that thyng that is not behouefull nor couenable to be spoken of. Howbeit I am bounde by veray duety to answere to that / that thou demaundest. I shall neuer other thynge shewe the / but that whiche is wry-ten in this boke. For yf thou rede it dylygently / and vnderstande it playnly / and that thou mayst knowe ỳ is cōteyned in it / without doubt thou shalt haue all that that thou desyrest. For god shal gyue ỳ suche grace / suche vnderstandynge / and subtylte of grete wyt and scyence / and also by the doctryne ỳ I haue gyuē the afore tyme / that by thy selfe thou mayst knowe & cōceyue that whiche thou desyrest. And ỳ cause why that I haue opened and related my secretes syguras-tyuely & somwhat derkly / & that I haue put obscure exāples / and by sygures / is that I doubt / & feare mo-che that this boke sholde come to the handes of infect persones / & in the power of arrogant & cuyll folkes / which myght knowe ỳ secretes of god. And god kno-weth wel that they be not worthy. Certaynly I ma-ke grete doubt / ỳ I in this trespace not ỳ wyll and ỳ grace of god. I do relate & dyscouer this thynge / as it hath bē reuelate of god (or now) vnto ỳ. Wyte thou then ryght derefone that I haue dyscouered to ỳ / the

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thynges that be to be hyd. And yf thou dyscouer these secretes / thou shalt haue shortly euyl fortunes / and mayst not be sure fcome grete harmes that shall be comynge to warde the. But almyghty god kepe the & me from suche thynges / & from all dyshonest thynges. And after all these thynges haue in thy mynde this noble & prouffytable doctryne / yͭ I make redy to the / & intēde to expose thy noble hert / to informe it to thy grete solace / as myrour of helth yf thou wylt applyͭ therto. Moost dere sone it behoueth euery kyng to haue ·ij· thynges to susteyne hym & his royalme. But he maye not stedfastely haue it / but yf he haue good & grete gouernaūce of thē that ought to gouerne. And he yͭ reygneth so is obeyed of his subgectes. And his subgectes egally wͭ one courage / & by one selfe forme shalbe obedyēt to yͭ lorde. For by yͭ dysobedyence of yͭ subgectes yͭ power of yͭ lorde is gretly feblysshed. And yf yͭ subgectes reygne / yͭ gouernaūce may nothyng do. And I shall shewe the / yͭ cause wherfore yͭ subgectes bē styred & couraged to obey theyr lorde. ·ij· thynges there is. The one is outwarde & yͭ other inwarde. It is not lōge syth I declared to the yͭ that is outwarde. That is to wyte / whan yͭ lorde spēdeth wysely his rychesse amonge his subgectes / and yͭ he in them worke lyberalyte / & yͭ he gyue to echone as they be worthy. And therwͭ yͭ kynge behoueth to haue a wyle / wherof I shall make mencyon in yͭ chapytre of vyces & helpes. That is to wyte that yͭ kynge ought to enforce hym to get yͭ hertes of his subgectes by good werkes. And this is yͭ fyrst degre & foūdacyon in doyng of his dedes by ·ij· thynges. One inward & yͭ other outwarde. The cause outwarde is yͭ yͭ kyn-

ge do/ & mayntene Justyce/ ỹ possessyons & ryches of his subgectes/ & ỹ he be pytcous & mercyfull. The cause inWarde is ỹ he honoure grete lerned men/ & ỹ he haue thē for recōmēded. For god hath recōmēded thē they⁹ scyēce. And I recōmēde ỹ this secrete prīcypally vnto yuers other/ Whiche thou shalt fynde in other chappytres of this boke/ Wherin thou shalt fynde grete Wysdome & doctryne/ & ỹ cōtent of ỹ fynal cause Wherby thou shalt fynde thy prīcypall purpose. For in it thou shalte lerne ỹ sygnyfycacyons/ of ỹ Wordes & obscurytees of ỹ examples. Thā thou shalt playnly & pfytely haue that/ ỹ thou delyrest. Wherfore pray to god moost Wyse & glorious kynge ỹ he Wyll lyghten thy reason & vnderstandynge to thende ỹ thou mayst knowe & pceyue ỹ secretes of this scyēce. And in ỹ same thou mayst be myn heyre & successour/ & ỹ he Wyl graūt ỹ largenesse of goodes/ to gyue habōndaūce to ỹ lyuyng of Wyse mē & studyētes/ Wt grace to knowe ỹ Whiche is dyffycyle/ & Wout the same nothyng can be done.

e. Of ỹ maner of kynges as touchyng largesse.

There be. iiij. maner of kynges. There is a kynge ỹ is lyberall to hym selfe/ & lyberall to his subgectes. There is a kynge ỹ is lyberall to hym selfe & hauyng to his subgectes. The ytalyens say ỹ it is no vyce to a kynge ỹ is hauynge to hym selfe/ & lyberal to his subgectes. The Indyes say ỹ ỹ kyng is good ỹ is hauyng to hym self/ & to his subgectes. The Percyes say ỹ cōtrary/ & bē of opynyō ỹ ỹ kyng is not Worthy ỹ is not large to hym selfe & hauyng to his subgectes. But amōg

all ỹ kynges aboue sayd he is the worst / & ought in no thynge to be praysed ỹ is not lyberall to hym selfe & to his subgectis. For he ỹ is hauynge to hym selfe & to his subgectis / his realme shall be clene destroyed. Thā it behoueth vs to enquere of ỹ vertues & vyces aboue sayd / & to shewe what thyng largesse is / & wher in the errour of largesse lyeth / & what harmes come for lacke of largesse. It is euydent that the qualytees bē to be reproued whā they go fro ỹ meane / & be auarycyous / & ỹ the lyberall. But yf thou wyll enquere or seke largesse / regarde & consyder thy power / and ỹ tyme of the necessyte / & ỹ merytes of mē. And than thou ought to gyue as thy power wyll (by measure) to them ỹ haue nede / & be worthy of it. For he ỹ gyueth other wyse he breketh ỹ rule of largesse & syñeth And he that gyueth his goodes to hym that hath no nede / he getteth no thākes. And al ỹ he gyueth to thē ỹ be not worthy / is lost. And he ỹ spendeth his goodes outragyously / shall soone come to ỹ wylde brymmes of pouerte / & is lyke hym ỹ gyueth victory to his enemyes ouer hym. But a kynge ỹ gyueth his goodes mesurably to thē ỹ haue nede / is lyberall to hym selfe and his subgectes And his realme shal come to grete prosperyte / & his cōmaūdemēt shalbe fulfylled. And he ỹ spēdeth ỹ goodes of his realme wout ordre / & gyueth to thē ỹ be not worthy / & to thē ỹ haue no nede / such a kynge destroyeth his people / & ỹ comyn welthe / & is not worthy to reygne as a kyng. And ỹ name of auarice is an ouer foule name to a kyng / & to mochе harme cometh to his regall mageste. Therfore yf a kyng wyl reygne honourably / hym behoueth not to haue ỹ one nor the other of these vyces / ỹ is to wyte / that

he be not to lyberall/nor to coueytous. And yf ỹ kyng wyl be coũceyled/he ought w̃ grete dylygẽce to pour uey hym of a wyse mã/whiche shall be chosẽ amõge all other/to whome he shall cõmyt his doynges of ỹ realme/& the gouernaũce of the rychesses of the same as they ought to be spent.

C. Of largesse and auaryce/and of many other vyces.

Kynge Alexander moost derelone I tell the certaynly that yf ony make greter expẽs ce thã his realme can susteyne/that he en clyneth to folysshe largesse & auaryce. Su che a kynge without doubt shalbe dystros yed. But yf he inclyne to lyberalyte/he shal haue per petuall glory of his realme/yf he drawe hym fro ta kynge ỹ goodes & possessyons of his subgectes. And wyte thou derelone that I kynde wryten of a grete doctour named Hermogynes whiche sayth that the greteste & souerayne goodnesse/bryghtnesse of vnders tandyng/& plente of lawe/scyẽce & perfeccyõ of a kyn ge/is ỹ it behoueth to kepe hym fro takynge of the goodes and possessyons of his subgectes. It hath ben ỹ vndoynge of many realmes. For dyuers kyn ges haue made greter & outragyous expences thã ỹ styntof they realmes coude extende/wherfore they toke the goodes and landes of they subgectes. For ỹ whiche iniuryes doynge ỹ people cryed to god/whi che sent vengeaũce on the sayd kynges. In suche wy ce that they people rebelled agaynst them & put thẽ to destruccyõ. And wout the grete mercy of god that

ryned the/ ꝑ realmes shold haue be vtterly dystro
yed wꝑ people. Thou thē ought est to absteyne ꝑ frō
outragyous expēces/ & ought to kepe tēperaūce in ly
veralyte. And gete not the derke secretnesse & repro
ches that thou shalt haue/ for it belongeth not to thē
that be good.

g. ¶ Of vertues & vyces/ & of ꝑ doctryne of Arystotle

The substaūce of all vertus' reygnyng is to
gyue to thē ꝑ be good/ & pdon iniuryes/ ho
noure & bere reuerēce to the ꝑ be worthy/ &
haue mynde of the ꝑ be meke/ & amēde ꝑ de
sawtes of them ꝑ be symple/ & wꝑ good wyl
saue ꝑ people/ & kepe ꝑ fro to moche spekyng/ let iniu
ryes passe tyll thou se the tyme of defence ꝑ thou kno
we not ꝑ foly of toles. Were fone I haue taught ꝑ &
shal tethe ꝑ many thynges ꝑ whiche thou shalt kepe
in thy hert. And I enclure ꝑ ꝑ ꝑ sayd techynges shall
alwayes be there in al thy doynges & werkes. Bryght
& sufficyēt science of physyke shortely cōprysed thou
shalt haue. And I wolde neuer haue shewed the ony
thynge/ but ꝑ ꝑ sayd science wꝑ techynges ꝑ folowe
ought to sufficyse the & thy werkes in this worlde and
in the other.

h. ¶ Of the vnderstandynge.

Ere fone knowe thou ꝑ ꝑ vnderstādynge
is ꝑ chyef of ꝑ gouernaūce of mā/ & helth
of the soule/ keper of vertues/ & of vyces.
For in ꝑ sayd vnderstādynge we beholde
the thynges ꝑ be to be chosen. It is ꝑ key

of vertues / & the rote of all laudable goodes. And the best instrumēt therof is to haue good fame. And yf it be contrarily done / it shalbe cōfounded at the last by yll fame. A kynge ought principally seke to haue a good fame. More for the gouernyng of his reame thā for hymselfe.

i. ¶ Of ỹ fynall intencyō ỹ a kynge ought to haue.

For the begynnynge of largesse that a kynge ought to haue / is to haue good fame / Wherby the grete realmes & grete lordyshyppes be gotē. And yf thou desyrest to get realmes or lordyshyppes / yf it be not by good fame / thou shalt gete none other thynge but enuy. And enuy bredeth lesynges / Whiche is mater and rote of all vyces. Enuy bredeth yll speche / yll speche bredeth hate: hate bredeth vniustyce / vniustyce bredeth batayle / batayle breketh all lawe / dystroyeth cytees / and is cōtrary to nature. Than thynke dere sone & set thy desyre to get good fame / and thou shalt haue in the trouth / and all thynges laudable / for it is cause of al Welth. For it is cōtrary to lesynges / Whiche is mater of all vyces / as it is sayd. And trouth engendreth the desyre of Justyce. Justyce engendreth good faythe. Good faythe engēdreth famylyarite. Famylyarite engēdreth frendshyp. Frendshyp engendreth counsel and helpe. And for this cause all the worlde was ordeyned / & the lawes made Which be conenable to reason and nature. It appereth than that the desyre to haue good fame is honourable and perdurable lyfe.

k. ¶ Of cuylles ỹ folowe flesshely desyre.

Alexander kayze lone leue thy beestly delyres of thy flesshly appetyte/for they be corruptibles. The flesshely delyzes dzaweth thy hert to beestly corrupcyō of ꝥ soule Wout ony dyscrcyon/ & dzyeth ꝥ body of mā Woteste tho uwhat flesshely lone bzedeth? It bzedeth auarice/auarice bzedeth delyre/delyze bzedeth rychesse and maketh a man Wout care/to be a pzoude man/Without lawe/and a thefe. Theft bzyngeth a man to shame/and fynall destruccyon of his body.

I. Of the Wysdome and ordynaunce of a kynge.

It is behouefull & ryght that ꝥ good fame of a kynge/be in honourable sczyence and Wozthynesse (thozoughout al realmes) to be shewe frome his realme/and haue cōmunycacyon of theyz Wyse councel With his. And therby he shall be pzayed/honoured/& doubted of his subgectes/Whan they se ꝥ he speketh and doth his Werkes Wysely. For easely is perceyued the Wysdome oz foly of a kynge/for Whā he gouerneth hym in Wozthynesse towarde his subgectes/he is Wozthy to reygne honourably. But he that putteth his realme in seruytude oz thzaldom/of euyll customes/he bzeketh the Way of veryte. And dyspyseth the good way and lawe of god. And at ꝥ last be dyspzayed of all folkes/as he hath deserued.

M. Of the Wozthynes/relygyon/and holynesse of a kynge.

AND yet agayne well beloued sone I tell ꝯ that the philosophres haue spoken and sayd. It behoueth that ꝯ royall magestie be gouerned by ryght wysnesse / & not by fayntapparence / but in dede / to thende ꝯ euery man may se and knowe clerely the goodnesse of the kynge / and that he feare god. And wyll be gouerned in godly wayes / than shall he be honoured & doubted. And yt he shewe hym selfe faynynge to be good / and is nought to his subgectes / his yll werkes can not be hyd / nor it may not be but his people shall knowe it. He shall be dyspysed of god & shamed in the worlde. And his dedes shalbe lessed / & the honoure of the crowne of his realme shall fayle. What shall I tell ꝯ more: there is no treasure in this world to good fame. And moreouer dere sone / it besemeth ꝯ thou worshyp clerkes / and pouerte of good men of relygyon / and exalt wyse mē and speke oft with thē. And questyon often of doubtes with them. And demaunde many thynges of them. And answer wysely to theyr questyōs. And honoure noble men as eche of them is worthy.

n. ¶ Of the pourueyaunce of a kynge.

IT behoueth that a wyse kynge thynke oftē of thynges to come that he may prouyde for suche thynges as be contrary to hym. And ꝯ he may the easyer bere the aduersytees and contrary aduētures. And the kyng ought to be wysely hyd & refreyned / to thende that without

delyberacyon he come not to the dede that he purpo-
sed in his anger. And he ought reasonably knowlege
his anger and errour / and appease hym selfe easely.
For the mooste souerayne wysdome and vertue that a
kynge maye haue / is to rule hym selfe wysely. And
whan he seeth ony thynge that is good and prouffy-
table for hym to be done / he sholde do it with grete dy
lygẽce / & dyscrecyõ bycause ỹ people shal not say ỹ he
hath done his besynesse folysshely / or to neglygẽtly.

o. ¶ Of the vestymentes of a kynge.

It besemeth well to ỹ mageste royall that ỹ
kynge be clothed honourably. And that he
shewe hymselfe alway in fayre and ryall clo-
thes. And ought in beaute of robbes to sur-
mount all other clothynge. Also he ought w̃
grete prerogatyf & dygnyte vse fayre / deere / & straun
ge vestures. For therby is his dygnyte more excellẽt
and his myght more exalted. And more reuerence is
made to hym. And also it besemeth a kynge to be fay
re spoken / with softe and kynde wordes / specyally in
tyme of warre.

p. ¶ Of the coũtenaunce of a kynge.

Swete sone Alexander it is a goodly thyng
precyous / and honourable whã ỹ kynge
speketh but lytell. But yf ouer grete nede
requyre it. It is better ỹ ỹ eeres of ỹ peo-
ple be wyllyng to here ỹ wordes of a kyn
ge / thã to be wery of his to moche spekyng. For whã

ỹ eeres be glutted w̄ the kynges speche they⁊ hertes be wery to se hym. And also ỹ kynge ought not to she we hymselfe to often to his people / no⁊ haunt to mo⁊ che ỹ cõpany of his subgectes / ⁊ specyall of vylayns. And therfo⁊e the yndyens haue a good custome in ỹ o⁊dynaunce of they⁊ realme. Fo⁊ they⁊ maner is that they⁊ kynge sheweth hymselfe but ones in the yere. And thã he is clothed in vesture royall. And all ỹ ba⁊ cõs ⁊ knyghtes of his realme bẽ rychely armed and arayed about hym. And he is set vpõ a stede ỹ ceptre in his hande armed w̄ ryche armures royalles / and all his people a good way befo⁊e ỹ barõs ⁊ other no⁊ ble mẽ. And ther they shew ỹ dyuers perylles ⁊ aduẽ tures ỹ be passed. And how ỹ he ⁊ his coũcell is well o⁊d⁊ed. And ỹ kynge as thã is wõte to pardon grete offẽces to some of thẽ. And whã ỹ parlyamẽt is ẽded ỹ kynge setteth hym in a chay⁊e / ⁊ anone ryseth one of ỹ moost wyse mẽ ⁊ speketh to ỹ people / pray⁊yng ⁊ cõmẽdyng ỹ wyt ⁊ good gouernaunce of ỹ kynge. In yeldynge thãkes to god ỹ hath so⁊ well ruled and mayntened ỹ yndyẽs kynge / ⁊ ỹ they are pou⁊ueyed of so wyse ⁊ honourable a kyng to reygne ⁊ guyde thẽ And thã he cõfe⁊meth ỹ sayd people in one wyl ⁊ cou rage to ỹ obedyẽce of ỹ kynge. And thẽ he cõmendeth ỹ people ⁊ alo weth thẽ gretly of they⁊ good maners ⁊ cõdicyons which be re⁊o⁊teth to thẽ. And sheweth thẽ goodly wo⁊des ⁊ e⁊ãples / ỹ better to put them in grace ⁊ obeysaunce / w̄ mekenesse in the good wyll of the kynge. And whan this wyse p⁊ynce hath thus spoken / the people enfo⁊ce them to exalte the p⁊ay⁊ synges / and commendacyons / and good maners of this sayd kynge / in p⁊ayenge god hertely fo⁊ hym.

And by this meane by theyr good maners / and wyl dome of theyr kyng they cause countrees and cytees to be obedyent to them. And thus ben the chyldren brought vp in theyr youth / & taught in the honoure and reuerence of the kynge. And the good fame of the kyng secretly and manyfestly is spredde and knowē And the ryche and poore ben thereby susteyned thoroughout the realme of ynde. And the kynges possessyons and trybutes encreaseth therby.

q. ¶ Of the Justyce of a kynge.

A kynge ought to ordre hym soo that he do no wronge / nor harme to marchauntes / but ought to cherysshe them. For they go thoroughout all the worlde / and by them is reported the good and all renownes of lordes / & pryntes. And a kynge ought by veray Justyce to yelde euery man his. And so his landes and cytees shal be garnysshed with all welthes. And the kynges werkes shall multyply to his honoure and glory / and shal be the more redoubted of his foes / and shall lyue & reygne at his wyl & desyre in quyetnesse.

r ¶ Of the worldly desyres of a kynge.

Alexander ryght worthy sone / couеyt not alwayes worldly thynges / for they be corruptyble. And thynke that thou must leaue all. Demaūde than suche thynges as cannot be corrupte. That is the lyfe that

can not chaunge and the realme perdurable. And rey se thy thoughtes in goodneſſe/and therin kepe ꝑ ſtrõ ge & glozyous. And leaue the lyke of beſtes ꝑ alwaye lyue in theyr fylthyneſſe. Beleue not lyghtly al thyn ge that is tolde to the. And be not enclyned to pardon them/ agaynſt whome thou haſt had dyctozy. And thynke on the tyme & of thynges that may happen. For thou knowweſt what is to come. And let not thy de ſyres in meates & drynkes/ in lechery/ noz to moche ſlepe/ noz in carnall delyzes.

2. Of the chaſtyte of a kynge.

Ouerayne Emperour enclyne not to leche ry of wome/ foz it is a ſwynyſſhe lyke. And no glozy ſhall be to the yf thou gouerne the after ꝑ lyuynge of beſtes without reaſon. Dere ſone beleue me/ foz without doubt le chery is deſtruccyon of the body/ the abregement/ & coꝛrupcyon of all vertues/ the deth of a man ſelf/ and maketh the man feminyne. And at the laſt bꝛyngeth hym to all euylles.

3. Of the ſpoꝛtynge of a kynge.

Othly it is beſemynge to a kynge to take his paſtyme and ſpoꝛte with his pꝛynces and loꝛdes. And that he haue many and dyuers maners of mynſtrylles/ and ſyn dꝛy inſtrumẽtes/ daũces and ſonges. Foꝛ the humayne creature naturally anoyeth. And in ſu che inſtrumentes and paſtymes nature delyteth/ ꝑ

the body taketh force & bygoure. Than yf thou wylt delyte in suche thynges/do it ỹ moost honestly & secretly that thou mayst. And whā thou arte in thy pastymes beware for dronkynge of wyne. And let ỹ other sporte thē as longe as they lust. And thā thou shalte haue many secretes dysclosed. ¶And make not this pastyme oftē/but twyse or thryse in ỹ yere. Also it behoueth ỹ to haue nyghe to the some of thy famylyer seruaūtes that shal tel and reporte to ỹ what is sayd in ỹ realme. And whā thou arte amonge thy barons & subgectes/honoure wyse mē & bere reuerēce to euery mā as they be worthy. And euery man in his estate/mayntene & let thē ete with ỹ somtyme/one after another. And gyue gownes somtyme to one & somtyme to another/after theyr estate/and as they be worthy. And in ony wyse se ỹ there be none of thy knyghtes & famylyers/but ỹ he fele of thy lyberalyte & of thy grace. And thus ouerall shall appere thy largesse & gretnesse of thy courage and honour.

¶Of the dyscrecyon of a kynge.

Moost worthy sone it is good that a kynge haue lyberalyte/goodly gesture/and countenaunce/& that he laughe not to moche. For ouermoche laughyng causeth many to be lesse set by/and to be lesse honoured. And fynably ouermoch laughyng maketh a persone to seme older than he is. Also a kynge ought to loue his people in his courte and of his counsel more than other partyes. And yf ony do bylany to another/he ought to punysshe hym as he hath deserued/that

other may take exãple therby/and eschewe thẽ from yll doynge. And in ỹ punysshynge thou ought to regarde ỹ pſone ỹ hath done amysse. For elles sholde a hyghe & noble man be punysshed as another. And yf thou do so thou shalt not be alowed of ỹ people. And it is good somtyme to do rygorous & strayt Justyce/ & somtyme not/ to thende not ỹ dyfference of ỹ pſones be knowẽ. For it is wrytẽ in the boke of Machabees that a kynge ought to be prayſed & loued/ yf he be lyke ỹ eygle/ which hath lordshyp ouer all fowles. And not as he whiche wyll be lyke another foule ỹ is subgecte to the eygle. Wherfore yf ony do dylany to ony other in the preſence of ỹ kynges mageſte/ it ought to be regarded & cõſydered yf ỹ offence were done in game or for to cauſe the kyng to laugh/ or to make hym or other glad of it/ or yf he dyde it in deſpyte/ & shame of the mageſte royall. For ỹ fyrſt dede he ought to be correcte/ and for the ſeconde to ſuffre dethe.

Of the reuerence of a kynge.

WOrthy kynge Alexander dere ſone the obedyẽce to a kynge cometh by iij. thynges. That is for ỹ vertuous lyuynge of the kynge. Bycauſe he maketh hym to be beloued of his ſubgectes. Bycauſe he is curteys. And for the honoure and reuerence/ that he dothe to them that be mooſt worthy of it. Wherfore do ſo moch that thou mayſt drawe to the ỹ courages of thy ſubgectes/ and auenge thẽ of all wronges & iniuryes done to thẽ. And beware that thou gyue not to thy ſubgectes cauſe and mater to ſpeke agaynſt thy

for speche of people many tymes may do hurt Thā
haue in thy mynde suche wyse that nothyng may be
sayd agaynst the. And so thou shal eschue the yll wyl
and dedes of thē that had yll wyll agaynst the. And
forsoth the largenesse of the glory of thy dygnyte and
reuerence/and exaltacyon of thy realme/and that re
boūdeth moost to thy honoure is to haue the hertes
of thy subgectes. It is founde in holy scryptures/ yͭ
the kyng is ouer a realme as the rayne is ouer yͤ erth
Which is the grace of god and blyssynge of the heuēs
and cometh on the erthe/and all lyuynge creatures.
For the rayne is called the Way of marchaūtes/and
helpe of buylders. How be it that in the rayne falleth
somtyme thonder and lyghtnynge/swellynge of the
see/and floodes with tēpestes and many other euyls
cometh therby/wherwith medowes and verdures
hath perysshed. For god made it so of his grete good=
nesse/benygnyte/and grace. The whiche selfe exam
ple ye may fynde in wynter and somer. In the whi=
che the soueraynelargesse gyueth and ordeyneth col
denesse and heate/engendrynge and encreasynge of
all newe thynges. How be it many euyls & perylles
cometh by the rygour of grete coldnesse of wynter/&
grete heates of somer. In lyke wyse dere sone is it of
a kynge. For many tymes the kynge doth many gre
fes and euylles to his subgectes/and maketh thē to
beare grete herte agaynst hym. But whan the peo=
ple seeth that by the grace and good gouernaunce of
yͤ kynge they be in peas and well ruled they forgete
the aboueseyd euylles/and thāke the glorious god
that hath pouueyed them of so wyse a kynge.

¶ How the kynge ought to remẽbre his subgectes.

Requyre ỳ swete sone that thou of thy goodnesse thynke and inquyre oftẽtymes of thy poore subgectes / and knowe theyr necessytees. And set amonge them suche mẽ as be vertuous and that loueth god and Justyce and that knoweth theyr maners / and vnderstãdeth theyr speches / and can gouerne them praysably and in loue. And yf thou do thus / thou shalt do the pleasure of thy creatoure. And it shall be saufegarde to thy realme / and gladnesse of the and thy people.

¶ Of the merry ola kynge.

Dere sone I councell the that thou make grete prouysyõ of corne and vytayles in suche wyse that thy countrees may haue haboundaunce / in eschewynge (as it chaunceth often) to haue scarcyte / and hamyn. In so moche that by the grete prudence thou mayst saue and mayntayne thy subgectes And thou ought to haue thy garners stuffed / and to proclayme thrughout all thy realme and cytees / how thou hast gadred and stored the of greynes and other vytayles And that thou kepest thẽ to the prouysyon of thy realme / and to vttet them with plente to the saluacyon of thy subgectes. The which doynge wyll cause thy people to be corragyous to do thy cõmaundementes. And so thou shalt prosper / and euery man wyll meruayle of thy grete lyberalyte / & of ỳ prouydence afore hande in thy besynelles. And they wyll repute the

as holy / and lawde and magnyfye thy worthynesse. And euery man wyll feare to displease the.

v. Of paynes and punysshementes.

Fo. xxxi.

My dere sone Alexander / I admonysshe / and also praye the to kepe my doctrynes and thou shalt come to thy purpose. And thy realme shall be durable and in good estate. That is to wyte / aboue all thynge that thou kepe the frome shedynge of mannes blode. For it belongeth onely to god / whiche knoweth the secretes of men. Than take not on the / the office that belongeth onely to almyghty god / wherfore as moche as thou mayst withdrawe thy hande therfro for the doctour Hermogenes sayth. That who that sleeth the creature lyke vnto hym / all the sterres of the skye ceaseth not to crye to the magestie of god / lorde / lorde / thy seruaunt wyll be lyke vnto the. For surely god wyll take vengeaunce on hym that sleeth a man / and specyally without reasonable cause. For god answereth to the vertues of heuen saynge. Leaue ye / for in me lyeth the vengeaunce / and I can yelde it. And wyte thou that the vertues of heuē without cease do present before the face of god / the dethe and blode of hym that is deed / tyll that god hath taken vengeaunce for it.

vi. Of the knowlege of the sayd paynes.

Moost louynge sone/ of all suche paynes with the knowlege/ therof Wyte thou that I haue sene moche harme/ and many euylles oftentymes come therby. Do loo that thou mayst haue in thy mynde the dedes or werkes of poetes. And thynke how they haue lyued. And therby thou mayst se and lerne many goodly examples. And theyre thoughtes shall gyue the grete documētes in tyme comynge. And also I pray the my dere sone/ that thou greue nor dyspraise none lesser than thou. For it happeneth often that the small estate ryseth ryght soone in to grete rychesses and honoures/ and may be so myghty that he maye endomage the. Many exāples therof hath ben seen as phylosophyes reherse.

f. Chow a kynge ought to kepe his fayth or othe.

Aboue all thynge (dere sone) beware that that thou breke not thy faythe and othe that thou hast made. For it is belongynge to strompettes/ and also to people that be not/ nor do not care for theyre faythe and othe. Wherfore kepe thy faythe that thou hast promysed/ for and yf that thou do otherwyse it Wyll come to an euyll ende at the last. And yf by aduenture or fortune/ it chaunceth that ony Welthe cometh by faythe brekynge/ the truste therof sholde not be good/ but veray euyll & reprouable/ and suche a man

is put in the nombres of them that be nought. Wyte thou than that by keppynge of fayth is made ỹ good ly assemblynge of men. Cytees ben inhabyted With comyns / and so is the good sygnouryes of kynges. By keppynge of fayth castelles ben holden and kepte in lordshyps. And yf thou breke thy fayth thou shalt be reputed of euery man as a chylde or a brute beest than beware therof. And kepe also the othes / and alyaunces that thou hast made / though that they be greuous and domageable to the. Woteste thou not ỹ thou hast two spyrytes alwaye With the / one on the tyght syde and the other on the lyft syde / Whiche know We and kepe all thy Workes. And reporte to thy creatoure al that thou hast done. Of a trouth thou ought onely to absteyne ỹ frome all dyshoneste Workes. And constreyne none to swere / but yf ouer grete nede requyre it. A kynge ought not to swere but he be mocke requyred and prayed. And yf thou Wylt Wyte What Was the destruccyon of Nubye / and of the assyrỹes. I certyfye the that theyr kynge made othes gylefully / to deceyue the men and cytezẽs next by. And brake his alyaunces and promysses that he had made / byeause they Were profytable to his realme. And also to his subgectes he made many fals othes to destroy theyr next neyghboures. The tyght Wyse Juge coude susteyne nor suffre them no longer. Wooste dere sone I Wyll that thou know We / that for the gouernynge and ordynaunce of thy realme I haue made the some new doctrynes / the Whiche specyally is for the profyte of thyn owne kamplyers and the. But as yet it is not tyme to gyue thẽ to the. I Wyll gyue the them in a certayne place of this boke shortly abreged. The

Whiche yf thou kepe for thy selfe profytably / With the helpe of god thou shalt haue prosperyte / and that that thou despriest. Swete sone repente ȳ not of thyn ges that be passed / for that belongeth to Womē Whi che ben weyke of condycyon. Let thy goodnesse / thy faythfulnesse / and conscyence be all hoole / and manyfest. And they shall be saufegarde of thy realme and destruccyon of thyn enemyes.

y. Of studye.

TAke hede that thou haue studyes and scoles in thy cytees. And cause all thy people to lerne theyr chyldren lettres and noble scyences / and vse them to studye. For thou ought to helpe and socoure the gouernayle of studyens and poore scolers. And gyue auauntages and prerogatyues to good studyentes that profyte to theyr lernynge / and this wyse thou shalt gyue an exāple to thē that be laye / exalte theyr prayers and receyue theyr wrytynge mekely / prayse them ȳ ought to be worshypped. Gyue thy goodes to them that be worthy. Cherysshe clerkes and styre them to prayse the. And put the and thy werkes in goodly wrytynges / which by them shalbe ppetually prayssed.

z. How a kynge ought to kepe his body.

MOst beloued sone kynge Alexandre / trust not in women / nor in theyr werkes / nor seruyces / and company not with them.

And yf neceſſyte were that thou muſt haue cõpany of a woman. Do ſo that thou mayſt knowe that ſhe is true to the / and holſome of her bodye. For whan thy perſone is betwene the armes of a woman / thou arte as a Jewell / put / and reſtynge in the handes of a marchaunt / that careth not to whome it is ſolde. And beynge betwene her handes / is the poyſon of thy welfare / and alſo the deſtruccyon of thy body. Beware therfore dere ſone / of ſuche women / for they be benymous and deedly. For it is no newe thynge to knowe that by theyr benym many mẽ haue dyed. Thou knoweſt well that many kynges haue forthered and ſhortened theyr lyues and haue dyed by poyſon. Alſo dere ſone Alexander beware that thou put not thy truſt in one phyſycyen onely. For one phyſycyen maye hurte the / and ſhortely do to the moche harme And therfore yf thou mayſt / do ſo that thou haue many phyſycyẽs. And that they be of one agrement. And yf thou wyle haue ony medycyn / take it not but by the counceil of them all. And that they be ſuch as knoweth the qualyte and nature of the thynges that ben put / and neceſſary in the medycyne. And that it be of a certayne weyght and meaſure / as the medycyne requyreth it. For by equall porcyõs of weyght and meaſure the arte of phyſyke is compounded. ¶ And thynke on dere ſone that whan thou was in the partyes of ynde / many people made to the grete preſentes and fayre. Amonge the whiche was ſente a fayre mayden whiche in her chyldeheed had be nouryſſhed with benym of ſerpentes / wherby her nature was conuerted into the nature of ſerpentes. And than yf I had not wyſely beholden

her and by my artes and wyt knowen her / bycause that cõtynually / and without shamefastnesse euer she loked in the faces of the people / I perceyued that with ones bytynge she wolde haue put a mã to deth as sythen thou hast seen the experyence before the. And yf I had not knowen her nature / at the fyrst tyme that thou had medled with the sayd maydẽ thou haddest ben deed without remedy. Fayre sone kepe thy noble soule / whiche is gyuen to the and sent from the company of aungelles the whiche is tãkẽ to the of god for to kepe. Not that thou soyle & marre it / but ẏ it be put amonge the wyse & glorifyed spyrytes.

¶ Of the dyfference of astronomy.

Alexander fayre sone / I praye the / that yf thou mayst do it / that thou ryse not / nor eate / nor drynke / nor do ony other thyng / but by the councell of some that knoweth and hath the scyẽce in knowlegynge the sterres and astronomye. And thou shalte wyte my dere sone that almyghty god hath made nothynge without cause / but hath done euery thynge reasonably. And by certayne scyences and wayes / the wyse-phylozopher Platon sought and felte the operacyons of all thynges composed of the foure elementes / and the humoures contrarye. And hadde also the knowlege of the thynges created and formed And also my dere sone Alexander I praye the beleue not such fooles which say ẏ ẏ scyẽce of ẏ planettes is so harde to be knowẽ & that none maye come thereto. Surely they be fooles and wote not what they say.

is a noble thyng to knowe thynges whiche be to come. yf thou knowest the thynges whiche be to come / thou and other psones may put remedy by good prayers. And requyre the creatoure that hath ordeyned them to retourne theyr malyce / & ordeyne them otherwyse. Thynke not dere sone that god hath ordeyned & predestynate such thynges / but that by his power he may chaunge them otherwyse whan he pleaseth. Wyte thou dere sone ỳ ỳ good people pray to our creatoure w̄ orysons & deuout petycyons / by fastynge & sacrefyces / by almesse & other maner arryng of pardon of theyr synnes / & doynge penaunce / ỳ our lorde may retorne & remēbre suche predestynacyons whiche other do feare so moche. ¶ Retorne we dere sone to our fyrst purpose / wyte thou ỳ astronompe is deuyded in .iiij. ptes. That is to wyte in ordynaunce of sterres. In ỳ dyspolycyon of lygnes / & of theyr clongacyons. Of the moeuynge of the sone. And this partye is called scyence of astronomy: The other partes of ỳ knowlege of the moeuynge of the skyes & of the mone. And this partye is called astronomy. And is ỳ worthyest / of sterres / planettes / & sygnes. And there is .xxviij. planettes sygned / and formed / of ỳ whiche we shall speke more playnly.

2. ¶ Of the gouernayle of helth.

Helthe amonge all thynges is to be gotē and hath more than ony myght of rychesses. For ỳ keppyng of helth is by vsynge of equal thynges conioyned to the body / as by attemperaunce of humoures.

For the glorious god hath ordeyned the / and gyuen dyuers remedyes to the attemperaūce of the humours to the kepyng of helth. And hath shewed it to his holy men and prophetes / & to many other Just men Whiche he dyde chuse and enlumyned With the holy goost / in his sapyence dyuyne / and myghty. And hath gyuen them the gyftes of the scyence / of these thynges here after folowynge. These phylosophers put the begynnyng of it. That is to wyte they of ynde / of Grece / and of Athenes. Whiche phylosophres were Just and perfyte / and theyr wrytynges were the begynnynge of scyēce & secretes. For in theyr wrytynges is nothynge founde to be reproued nor spylt / but approued of all wyse men.

¶. Of the gouernayle of seke people.

All wyse and naturall phylosophres say þ man is made and composed of foure contrary humours / the Which haue alwaynde to be susteyned With meate and dryncke. The substaunce Wherof behoueth to ysshue and be corrupte yf ony do alway eate and drynke / and he sholde waxe Weyke and fall in grete dyseases / and haue many inconuenyences. But yf he eate and drynke ꝛpprately and reasonably / he shall fynde helpe of lyfe / strength of body / and helth of all the mēbres. The Wyse phylosophres saye that yf any man trespace the god of nature / and the good maner of lyuynge / be it in to moche eatynge and drynkynge / or to moche slepynge / or Wakynge / in to moche Walkyng or restynge / beynge to lazatyfe / or to moche letynge

ablode or to lytell / it can not be but he must fall in ma
ny dyseases / and greues. Of the whiche dyseases I
haue bryefly founde / and therin wyll I shewe the
my counsell / & remedye for the same. All wyse phylo-
sophres accordeth in one sayeng. Who so kepeth hym
fro ouermoche eatynge & drynkyng / & fro me ỳ excel-
les aforesayd & kepeth temperaũce / he shal be helthe
full of his bodye / & lyue longe. For I can fynde no mã
but he is of this oppynyon / & wyll saye ỳ all delectable
thynges of the worlde / be it in pleasure of ỳ body / it
is but for to lyue ỳ longer in them. But for a more se-
crete ye ought to enforce you to do suche thynges as
ben belongynge to longe lyfe / & not to folowe the ap-
petyte / ỳ is to wyte / not to put lye meate vpõ meat.
And dere sone I haue herde often spoken of ypocras
Which kept many tymes dyete to thẽde ỳ he myght
lyue & endure the longer. Not for to lyue and endure
for ỳ meate & drynke. Also dere sone it is grete holsom-
nesse to be purged of superfluytees & cuyll humours
Whiche ben in ỳ body.

A. ¶ In how many maners a man may kepe his helthe.

GOod sone I praye the haue in thy mynde
stedfastly these certayne instrucciõs and
kepe thẽ. Knowe thou that helth is chyef
ly in two thynges. The fyrst is lete a mã
ble suche meates & drynkes as he hath be
nouryshed with. The seconde that he purge hym of
cuyll humours that be corrupte & greue hym. For ỳ bo-
dy of man is fedde vpõ meates & drynkes Whiche nou

ryssche it by naturall heate that dryeth / nourysheth and fedeth ꝑ moystnesse therof.

B. ¶ Of dyuers meates for ꝑ stomake.

When ꝑ body is fat & full of vapours grosse meates is good for it. & of ꝑ nourysshyng of suche a body / ꝑ dygestyō is grosse / & of grece quātyte for ꝑ great heate / & vapours of ꝑ body. And whā the bodye is skinneder & dryer / subtyll & moyste meates be good for it. And ꝑ dygestiō therof is smal quātyte for ꝑ streytnesses of ꝑ cōduytes. And it is grete wysdome & scyence for a man to vse suche meates as ben good & appertenēt to his cōplexyō / that is to wyte yt he fede hym w̄ hote meates tēperatly. But yf the heate be to greuous & brēnynge w̄in the body by ouer stronge wynes & hote meates / or other accydentes / thā cōtrary meates & drynkes wyl do grete ease & prouffyte ꝑ is to wyte suche as ben colde. ¶ Of the stomake.

¶ Yf thy stomake be to hote thā hote & cours meates be good. For such a stomake is lyke a myghty fyre for to brēne grete weyghte of loggres. But whā ꝑ stomake is colde & feble thā it is good to haue lyght & subtyle meates. ¶ The sygnes to know wherꝑ stomake.

¶ The sygnes of a stomake ꝑ is of an yll & weyke dygestyō is whā ꝑ body is vnlusty / heuy / & slouthful / ꝑ face is wolle / & he yaneth ofte / & hath payne in his eyē / & bolketh often & rudely / & ꝑ bolkyng is sower & vnsauery / wary & stynkyng & therby is bred wyndes & swellynge of the bely & ꝑ appetyte of meate is marde. Therfore wete sone be ware of meates and drynkes ꝑ may hurte or be contrary for thy helthe. &

C. Can epystle of grete value.

Doost dere sone Alexāder sythe it is so that the body of man is corruptyble by dyuersyte of cōplexyon & of contrary humours that ben in it / Wherby oftē there cometh corrupcyō to it / I thought to delyuer the some thyng ỹ shall be necessary & prouffytable to the. In the whiche I wyll treate of the secretes of physyke whiche shall please the. For certayne dyseases come to a kynge whiche be not honest to shewe to physycyens. And yf thou wylt obserue this lesson / thou shalt haue no nede of physycyens / except in causes ỹ may come in batayle / the whiche may be eschewed. Alexander fayre sone / Whan thou ryseste from thy slepe / Walke and stretche thy membres egally and combe thy heed / for stretchyng of the lymmes gyueth force / and combynge reyseth the vapoures that ben come in sleppynge and putteth them from the stomake *In somer Walshe thy heed in colde Water* / Whiche shall yelde the naturall heate / and shall be cause of appetyte to meate. Than clothe the with goodly and ryche apparell. For the hert of man delyteth in the beholdyng of precyous meates & clothyng. Than rubbe thy tethe with some cours lynnyn / or other thynge that is hote and drye of cōplexcyon / and swete of smell for it is holsom for the tethe / and kepeth them tiene / clenseth the stenche of the mouth / and cleereth the voyce / and gyueth appetyte to eate. And rubbe thy heed often in the same wyse for it openeth the clāustres of the brayne / and thycketh the neck / and other membres / and clenseth the face and the syght / and prolongeth the dayes of age / and amendeth the blode.

Also anoynt the somtyme with swete smellynge oyntementes / as the tyme requyreth / for in suche swetenesse thy hert taketh grete pleasure / & is nourysshed therby. And ỹ spyryt of lyfe taketh refeccyon in good odoures: and the blode reneth meryly thrugh ỹ vaynes of the body. After that take somtyme an electuary of a wood called Aloes / and of Rubarbe whiche is a precyous thynge / to the pryce of foure pens. Which thou shalte fynde wryten in the boke of phylyke / and this shall do the moche good / for it voydeth the heate of the mouth of the stomake / and warmeth the body and wasteth wyndes / and maketh good taste and sauoure. After this I coũcell ỹ that thou be often with thy noble and wyse men of thy realme / & speke to the of thy besynesses that thou hast to do. And gouerne them sadly accordynge to theyr good customes.

D. ¶ Of the maner to trauayle.

Reuer thou eate or thyn appetyte cometh at thyn houre accustomed do some trauayle / that is to vyte walke or ryde a lytell / or do some other worke / for it helpeth ỹ body moche / it voydeth all superfluytees / and maketh the body lyghter / stronger and lustyeth the stomake / and wasted euyll humoures of the body and maketh the flewme of the stomake descende. ¶ Of the maner of eatynge.

¶ Fayre lone whã thy meate is set afore the / eate of suche as thou desyrest moost / resonably / with well seuayned breed. And eate of such as ought to be fyrst eaten. For there be two maners of dygestyõ of meat

is a man that is to wyte/ softe/ & harde. For in the bo
dy is moost heat for to make meat/ bycause it is moost
fleshly/ and nyghest the heat of the lyuer Wher wuh
the meate is soden and dygested.

E. Of abstynence of meat.

When thou eatest/ eate by leasure/ though
thou haue grete appetyte to eate. For
yf thou eate gredely noughty humou-
res do multyply/ the stomake is laden
the bodye is greued/ the hert is hurte/
and the meate remayneth in the stomakes botome
vndygested.

F. How pure water ought not to be dronke.

Also beware dere sone that ye drynke no
pure water/ specyally whan thou haste
eaten meate. But yf thou be wont ther-
to. For as soone as the water is vpon the
meat/ it coleth ỹ stomake/ and quencheth
the heate of the dygestyon and comforte of the meat.
It letteth dygestyon and greueth the body. yf thou
must nede drynke water alone/ take it the moost tem
peratly/ and as lytell as thou mayst.

G. Of the maner to slepe.

When thou hast taken thy refeccyon and
haste luste to slepe/ lye downe on a softe
bedde and slepe temperatly. And fyrst
lye downe on the lyfte syde/ and slepe
theron a reasonable space/ for the lyfte
syde is colde and hath nede to be warmeth. And yf
thou fele ony payn in thy bely or in thy stomake/ thã

lay therto a souerayne medycyne / that is a warme lynnen cloth layde theron. Wyte ỹ dere lone that trauayle is good / and gyueth heate to the stomake. But after dyner it is a noughty thynge / for the meat abydeth vndygested in the botome of the stomake / and therof be bredde many dyseases. And slepe before fedynge is not good / for it maketh the body leane and dryeth the humoures. But sleppynge after fedynge is good / for it fulfylleth ỹ body & gyueth force & nourysshyng therto. For whā ỹ body of mā resteth / thā ỹ natural heat draweth ỹ heat ỹ was spredde in all ỹ mēbres in to ỹ botō of ỹ stomake / & gyueth strēgth therto vpō ỹ refeccyō of ỹ meat. And heat requyreth rest. Therfore some phylosophres haue sayd ỹ it is better & hollomer to eat at nyght than in the mornyng / for the eatyng in ỹ mornynge bycause of ỹ heat of ỹ day greueth ỹ stomake & ỹ body is more trauayled therw. And moreouer ỹ pfone chaufeth i trauaylyng doynge his belyneſſe / in goyng & spekyng / & many other thynges ỹ belōgeth to ỹ body of mā / by ỹ which heat ỹ is outwarde to warde none / ỹ naturall heat ỹ is in warde is weyked & appeyred / & ỹ meate is harde to dygest. But at nyght it is more easy & lesse greued wt ỹ heat of traueyle. And ỹ hert & mēbres of mā bē more in quyet by ỹ coldneſſe of ỹ nyght / that gyueth naturall heat to the stomake.

H. ¶ The kepyng of custome or wont.

Hou shalt vnderstande my dere lone that he that is wonte to eate but one meale ofte is dyseased / for ỹ stomake is wont dygestyō & ỹ body hath smal nourysshyng. And he ỹ is acustomed to eate at one time ones

another tyme tWyse he shall lyghtly perceyue that it doth hym harme/for custome chargeth nature.

.j. CHow one ought to chaunge custome

AND yf nede constreyne the to chaūge thy custome/do it Wysely/that is to Wyte by lytel and lytell. And so by the grace of god thy chaungynge shall be good. But aboue al thynges beWare that thou eate not tyl thou sele thy stomake empty and that it hath made good dygestyon of the fyrst meate. And this thou mayst knoWe by ỹ desyre that thou shalt haue to thy meate: and by thy spattle that tornyth subtylly in thy mouthe. And yf thou eate Without nede or appetyte the heate of thy stomake shall be made colde as yse. And yf necessyte be ỹ thou must eate/& haue an appetyte therto/ỹ kynde heate of thy stomake Wyll be as hote as fyre/& of good dygestyō. And beWare ỹ Whā thy appetyte cometh that thou eate not forth W/for it Wyll gadre yll humours of thy body in to thy stomake/Whiche Wyll hurte thy brayne. And yf thou tarye ouer lōge or thou eate/it Wyll feble thy stomake/& the meate Wyll do thy body no good. And yf so be ỹ thou mayst not eate as soone as thy appetyte requyreth/and ỹ thy stomake be ful of yll humours/do so ỹ thou mayst vomyte or thou eate/& after ỹ vomyte take an electuary/and eate surely.

.ij. COf the foure seasons of the yere.

Our intencyon is to treat in this boke of ꝑ foure seasons of the yere / Wuth the qualyte / ꝓpꝛyete / contraryte / and dyfference of eche of them. And they ben certayne seasons of the yere deuyded as foloweth. That is to wyte ꝓymtyme oꝛ vere begynneth whan the sonne entreth in the sygne of Aries / and lasteth foure score & xiij. dayes / and. xviij. houres / & the fourthe parte of an houre. That is to wyte fro me ꝑ. x. day in ꝑ ende of Marche / to ꝑ foure and twenty day of June. And in this season the dayes & nyghtes ben egall of length The weether is fayꝛe. The warme weether cometh. The snowes melte / ryuers renne swyft and clere / & waxe warme / the moystnesse of the erthe ryseth to ꝑ heyght of trees / and causeth them to smel swete. Medowes and graynes spꝛowte and corne groweth / & all floures take coloure / byrdes ben clothed with newe robes / and enbꝛace them to synge. Trees ben decked with leues and floures / and the landes with sedes. Beestes engendꝛe and all people take strength & luste. The erthe is arayed goodly / & is as a fayꝛe bryde clothed with Jewelles of dyuers coloures by cause she shold seme the fayꝛer at her weddynge.

L. Of ꝓymtyme / and what it is.

The ꝓymtyme is hote & moyst temperately as the ayꝛe. This season ꝑ blode moeueth and spꝛedeth to all the membꝛes of the body / and the body is parfyte in temperate complexyon. In this season chekyns / kydes / and poched eggꝛes ought to be eaten / wuth lettu-

Sette. L.4

les & gotes mylke in these thre monethes. Pryme tyme begynneth whan the sonne entreth the sygne of Aryes and lasteth .xcii. dayes / an houre and a halfe fro the .x. day of Marche to ỳ .x. day of June. In this season is the best letyng of blode of ony tyme. And thā is good to trauayle and to be laxatyfe. And to be bathed. And to eate suche thynges as wyll purge ỳ body. For all dyseases that cometh / eyther by purgyng or bledynge / retorneth anone in this prymetyme.

M. Of Somer and what it is.

Somer begynneth whā the sonne entreth ỳ fyrst poynt of the creuyce / & lasteth .xcii. dayes / & an houre & a half That is to wyte fro ỳ .x. day of June to ỳ .x. day of septēber In this seasō ỳ dayes be lōge & ỳ nyghtes short. And in al regyōs ēcreaseth & abateth theyr heate & ỳ see is calme / & ỳ ayre meke & fayre. The flours wyther & serpētes encrease & shed theyr venym / & sprede theyr strēgth. The myghtes of mānes body be forty-fyed. And all ỳ world is ful of welth / as ỳ fayre bryde ỳ is goodly stature & in pfyte aege. The seasō of somer hote & drye / & thā coler is moeued. And in this seasō is good to be ware of all thynges ỳ be hote & drye of cōplexyō. And take hede of to moche eatyng or drynkynge for therby is ỳ kyndly heate quenched. In this seasō eate meates of colde & moyst cōplexyō / as beale / mylke w̄ vynegre / & potages made w̄ barly meale. Eate fruyt of eygre sauour / as pōmegarnets / & drynke small wynes / & vse not the cōpany of Womē. In this season lete the pot blode / but yf grete nede cōpell the. Vse lytell trauayle / & seldome bathynge.

A. Of Autumpne / or herueste.

Autumnest entreth whā ỳ sonne cometh into ỳ fyrst degree of the balaunce & lasteth xxi. dayes & an houre & a halfe. That is to wyte fro the. x. daye of Septēbre to ỳ x. daye of Decembre. In this season the day & nyght be of one length. And thā ỳ dayes waxe shorte & ỳ nyghtes longe. The ayre is derke & ỳ wyndes entre the northen regyons or Septētryō. The wether chaūgeth & ỹ ryuers & sprynges ware telle. The orcheyardes & fruytes wydereth. The beaute of erthe fadeth. Byrdes cease theyr syngyng. Serpētes seke theyr holes wher they assembled theyr lyuyng in somer for ỳ tyme of wynter. The erthe is as an olde naked woman ỳ gooth fro youth to aege. This season of herueste is colde & dryc / this tyme blacke coler is moeued. In this sealō is good to eate meates ỳ be hote & moyst as chekyns / lambe / & drynke olde wynes / eate swete reasyns. And kepe ỳ from all thynges ỳ brede blacke coler / as lyenge w̄ womē more than in somer / nor bath ỳ not but yt grete nede requyre it to be done. In this season yf a man haue nede of vomytynge / do it at none in the hotest of ỳ day. For at ỳ tyme al ỳ superfluytees of mannes body gadreth togyder. Also it is good to purge ỳ bely w̄ a medycyn ordeyned therfore & other thynges ỳ bē to expulce blacke coler & to restrayne humoures.

Of Wynter and What it is.

Wynter cometh whā ỳ sonne entreth ỳ fyrst degree of ỳ sygne of Capricorne & lasteth lxx. dayes / & an houre & a halfe. And begynneth ỳ. x. day of Decembre / and cōtynueth to ỳ. x. daye of Marche. In this

seasõ ẏ nyghtes be lõge & ẏ days short/it is veray colde. The wynes be in ẏ presse/& ẏ leues fall/& herbes leeseth all theyr strength/or the mooste parte. All beestes hydeth them in caues and pyttes of hylles. The ayre and the wether is darke. And the erthe is lyke an olde decryppyte persone/that by grete aege is naked and nygh to the deth. Wynter is veray colde and moyst/& than behoueth the vse hote meates/as chekyns/hennes/motton/and other hote & fatte flesshe/eate fygges/nuttes/and drynke grene wynes. And be ware of to mochelare and bledynge/& eschewe cõpany of women/for it wyll feble thy stomake/and bathes be good. And for the grete colde the natural heate entreth in to the body/and therfore the dygestiõ is better in wynter thã in somer. And in herueste the belly is colde/and than the poores ben open by heate of the season/and reproueth the naturall heate of all the partes of ẏ body. And therfore the stomake hath but lytel heate/wherby the dygestyon is febled/and the humours assemble there.

℣. Of naturall heate.

SOne Alexãder I pray ẏ kepe the kyndly heate of thy body/and thou shalt haue lõge helth. For the body of man dyeth in .ij. maners. One is by grete aege the which ouercometh the body and dystroyeth it. The other is accydentally/as by wepen/sykenesse/or other aduenture.

℣. Of thynges that fatteth the body.

Ryght dere sone these ben thynges that fat-teth the body. That is to wyte ease of the body and fyllynge it w̄ deynty meates and dr̄ynkes / & mylke / and thā to slepe on a soft bed. All swete smellynge floures in their season / and bathynge in freshe waters. But yf thou bathe the / tary not longe in it / and haue swete smel-lynge thynges in ỹ bath. And neuer dr̄ynke wyne but it be well tempered w̄ water. And specyally in wyn-ter make water of floures called Absynthi and put it in to thy wyne / for it is hote of nature. And in somer vse vyolettes and floures of malowes & other thyn-ges that be colde / & vse to vomyte ones in a moneth specyally. For vomytes wassheth the body and pur-geth it of wycked humoures and stynke that is in it. And yf there be but few humoures in the stomake / it conforteth the naturall heate. And whan thou hast vomyte wyllyngly / the body wyll fyll it with good hu-mydyte and be of good dyspo-cyon to dygest. And yf thou gouerne the thus / thou shalt be mery at thy hert / lusty with reasonable helth and good vnder-stā-dyng / glory & honour / & ouer al thyn enemyes victo-ry. Also I wyll that thou delyte in the beholdyng of goodly persones / or in redynge of delectable bokes / or in werynge of precyous garmētes / and goodly Je-welles / as the tyme requyreth.

R. Of thynges that leaneth the body.

These ben the thynges that maketh the body to be leane / weyke / and dr̄ye / to moche eatyn-ge / to moche trauelynge, to moche walkynge in the

lone/to moche goyng/to moche slepyng afore noone melancoly/trare/to bathe in Water of the nature of brymstone/eatynge salt meates/to moche drynkyng of olde Wyne/to be to lare/and ouermoche letynge of blode. For ypocras sayth that he ỹ bathyth him W a full bely/or lyeth With a Wom̄ that haue lykenesse in his entrayles. And also to rēne/or to ryde/or to moche trauayle after meat bredeth a grete dysease called palsey. And moche eatyng of fysshe/or mylke and Wyne togyder ypocras sayth it Wyl make one lazar

¶ Of the fyrst parte of the body.

Of ỹ. iiij. partes of ỹ body the heed is ỹ fyrst. For in ỹ heed gadreth all superfluytees/and cuyll humoures/Whiche thou shalt fele and knowe by these sygnes folowyng. The eyes bē troubled/the herynge is thycked ỹ nolestrylles bē stopped/yf thou fele suche a dysease take an herbe called Wormwood/and lete it in swete Wyne tyll the halfe be Wasted/than hold it in thy mouth & Wasshe it many tymes therWith tyl thou fele ỹ it dooth ỹ good/& eate Whyte mustard sede powdred Wthy meate. And yf thou do not thus thou mayst happē to haue som dysease/& specyally in thyn eyes/in thy brayn/& in other ptes of thy body.

¶ Of the seconde parte of the body.

The seconde parte of the body is the bulke/yf dysease come there thou shalt knowe it by these sygnes folowynge. The tōgue is leete/ỹ mouthe is salt/bytter/& vnsauery The mouth of the stomake is sowre With

greke in all thy membres. It behoueth ẏ to eate but lytel & to vomyte/thā eate a lytel sugre of roses w aloes & take good cōfortyng spyces & eate an electuary named Dionisiū. And yf thou do not thy/thou mayst fal in dysease of ẏ syde/of ẏ raynes/& kouers/& specyally of ẏ tōgue wherby ẏ shalt not pperly speke/& dyuers other maladyes. Decoctyon of slope is good.

¶. Of the thyrde parte of the body.

The thyrde parte of the body is the wōbe/yf it be cōbred w̄ euyll humoures ẏ shalt knowe it by these sygnes. The bely wyll swell w̄ payne & stykkenesse in ẏ knees goynge a slowe pace. It behoueth to vse some subtyle & lyght meates/as is sayd before w̄ the gouernynge. And yf ẏ do not thus there wyl folowe ache in the hyppes/in the mylte/in the back/and other ioyntes/and in the lyuer/wyll dygestyon.

& Of the fourth parte of the body.

The fourth pte of the body bē ẏ genytours. yf superfluyte & noughty humoures gadre in thē ẏ shalt knowe it by these sygnes. The appetyte wyl waxe colde/& reednesse wyll appere vpō thē & vpō ẏ share. Thā must ẏ take a sede called Apij w̄ fenell sede & ẏ rote of mugwort/& of another called Ichā/& atracies. And w̄ these herbes put ẏ rotes in good whyte wyne/& dryke a quātyte of it euery morynyng w̄ a lytell water & hony & eate not moche after it. And yf ẏ do not thy ẏ shalt haue payne in ẏ bladder/& lyuer/& shalte not pysse/& shalt haue greke in ẏ intrayles and lunges with brekynge of the stone. Swete sone Alexander I haue rede also the hystoryes of a myghty kynge/whiche assembled all the best phylosophyres

that were in ynde and Grece. And cõmaunded them to make a medycyne so prouffytable that he sholde ne de none other for his helth. The Grekes sayd he that dryncketh euery morny̆g twyse his mouthfull of warme water shall haue a good ende/ and shall nede none other medycyne. The phylycyens of ynde sayd that it is good to eate euery day tastyng a quãtyte of greynes of whyte hony. And me semeth that who so taketh one of these sayd medycynes by reason shall not haue payne in his wombe/ nor ought not to feare palsey/ nor gowte/ nor ache in his Joynters. And who so eateth euery mornynge. xij. ozagmas of clustres of swete wyne grapes/ shall not feare ỹ dysease of the wame/ and it wyll amende his mynde/ and clarify his vnderstandynge/ and he nedeth not to to doubt feuer quartaynes. And who so eateth in the mornynge a fygge with nuttes and a quantyte of lewes of rue/ ỹ day shall not nede to feare venym.

¶ Of naturall heate.

¶ Moost myghty kynge I requyre the to study the maner to kepe the naturall heat of thy body/ with ỹ moysture therof/ in the whiche two thynges lyeth the helthe of thy persone. And knowe thou that the destruccyon of the body cometh in two thynges/ one is naturall/ and the other agaynst nature. And for ỹ contrarryte of the complexyon of man/ and whan age surmounteth ỹ body it behoueth for to dye. Other wyse vnnaturally by aduẽture/ as by weapen/ or stones/ or by sykenesse and lacke of helpe/ or by venym/ and other chaunces.

¶ Of the qualytees of meates.

¶ Forthermore it is good that thou knowe the natu

re of meates/ for some bē grosse/ or cours/ & some ben lyght & subtyle. The subtyle bredeth thyñe blode/ & good/ as pure Wheate/ chekyns/ & newe layde egges Grosse meates ben good for suche as ben of hote humours/ labourers/ fastyng/ and ỳ slepe after meales. Weane meates bredeth no hote nor superfluous humours/ as the flesshe of lambes/ yōge porke/ & other that bē hote and moyste/ but suche meates chaunge often in rostynge to hardnesse/ to heate/ and dryenesse And they ought to be eaten forth with after the rostyge/ and ben good yf they be so taken w̄ good spyces. Some meates brede melancoly/ as bese/ cowes flesshe/ and all flesshe that is cours and drye Other that brede and fede in moyst and watry/ & shadowy places ben more subtyle/ better and holsomest.

y. y Of the nature of fysshe.

Fysshes that ben of small substaūce/ & thynne skynnes/ ealy of eatynge/ bredde in rennynge waters nyghe the see bē better & lyghter than they that bredde in ỳ see or freshe ryuers. But fysshe that bredeth in ỳ see is holsomer thā freshe ryuer fysshe. Therfore beware of fysshe of grete substaunce w̄ harde skynnes for suche bē comynly venemous.

A. Of the nature of Waters.

Thou ought to knowe ỳ clere rēnynge waters that ben nyghe to cytees in pure grounde & small brokes be the best and lyghtest. Water that co-

meth out of stony erthe where as is moche sumosy-
tees is heuy/cõtagyous/& noysom. Water of puddles
or fenne full of frogges/addres/and other venymous
wormes be vnholsom. The lygnes of good water is
to be clere/lyght/& of good colour/ỹ lyghtly dooth se
the and lyghtly coole. In suche waters nature delyt
eth salt. Water of ỹ see is sumysshe and laxeth ỹ wõ-
be/& water of ỹ see is hote and heuy bycause it mo-
ueth not/& the sonne is dayly ouer it/and it bredeth
coler/and creaseth the myit and the lunges. The dry
kynge of waters with a colde stomake fastynge afo-
re dyner greueth the body/and quencheth the heate
of the stomake. But drynkynge of water after dyner
warmeth the stomake and bredeth slewme. And mo
che of it corrupteth the meate in the stomake. Thou
oughtest to drynke colde water in somer and warme
water in wynter/and not cõtrary wyse. For warme
water in somer mollyfyeth and weyketh the stoma-
ke/and wasteth the appetyte. And in wynter colde
water quẽcheth the heate/and destroyeth the instru
mentes of the brest/it noyeth the lyghtes and lũges
and bredeth many greues.

B. Of the nature of wyne.

The nature of wyne that groweth on mou
taynes nygh to ỹ sonne is dryer thã that/
that groweth on the playne grounde/in
moyst places/& shadowes wyne is good
for aeged people/and suche as be moyst &
slewmy. And enoyeth them that be yonge and hote.
And wyne warmeth & delyuereth colde and cours

superfluytees. The reeder and thycker that wyne is the more it bredeth blode. But yf it be stronge and bytter/ thā it is called the fyrst blode and the fyrst nourysshyng/ and hath the nature of drynke and medycyne And often dronkē it noyeth the body and nourysshyth it not. And whā wyne is naturally swete/ it noyeth the stomake with smellynges and wyndes/ but such wyne is comynly swete of cōplexyon/ and suche as groweth in large feeldes stretchynge towarde the mountaynes and valeys hauynge swete clustres/ & ryppe/ and be not gathred tyll the myght of the substaunce of the bery is goue with the moystnesse/ and ỹ the vyne and the grape be somwhat wydred. And thou shalt knowe that wyne ought to be of an eygre taste sharpe and pleasaunt/ and haue thycke lyes on the botome of the vessell/ and fayre and clere aboue/ & whan thou hast fayre and good wyne drynke temperatly therof to ỹ ease of thy body/ as the tyme requyreth. For it strēgtheth the stomake and the heates of ỹ body/ and helpeth dygestyon and kepeth frome corrupcyon/ and rypeth the meate in the membres/ purifyeng it/ & worketh in thē tyll it be cōtunct in good blode/ & nourysshynge/ and trauayleth & reyseth the heat of the body temperately. And kepeth a man sure of wycked humours/ it gladdeth the hert/ & maketh fresshe colour in the face. It quyckeneth the mynde & louseth the tōgue/ & destroyeth all melancoly/ & make a man bolde/ & to haue good courage & appetyte. And hath many other good proprietees. But yf wyne be outrageously takē many inconuenyences come therby. It troubleth ỹ brayne/ ỹ mynde/ ỹ wyttes/ ỹ vnderstondynge. It maketh the vertue of natural

...te wylde / & causeth forgetfulnesse. It cõbreth the ...gue & weyketh all ỳ synewes & lymmes of ỳ body. It maketh the eyes reed & blered. It chaũgeth ỳ colour / & destroyeth ỳ body / & maketh cours & noughty blode. It marreth dygestyon. It causeth to many wordes / & to moche slepe. It maketh ỳ mouthe stynkynge. It letteth ỳ goynge / & dystroyeth ỳ lede of mã & bredeth lepry. Beware therfore ỳ thou drynke not wyne outrageously / but moeue & chaunge ỳ nature therof w rewbarbe which causeth ỳ lyuer to lyue. And wyne w Rubarbe hath many vertues as is fou de playnly in bokes of phylyke. Howbeit Rubarbe & wyne be bothe deedly venỹ yf they be outragyously takẽ. And surely all euyls cometh of wyne vnmeasurably dronken.

¶ Of goodnesse & harme ỳ cometh of wyne.

Noble kynge Alexãder / forgete not to take tarte lyropes in ỳ mornyng fastynge whan ỳ wmatyke humours haboũde to moch. For it is prouffytable & wasteth thẽ moche. Also I meruayle ỳ ony man may dye or be seke that eateth breed of clene and good wheat / holsome & good flesshe / & drynketh good wyne of grapes tempatly. And yf he kepe hym fro to moche drynkyng / eatyng / & trauayle. yf sykenesse ouercome such a man he must be healed as a dronkẽ man. That is to wyte he must be washed w warme water / and thã set ouer a rẽnyng water bet wene .ii. grene wylowes / & his stomake anoynted w an oyntemẽt of sandres / or sandalles / & haue a fumygacyõ of frãkẽ sẽce: & other swete spyces / & it wyl do hym moch good And yf ony mã wyll forsake holly ỳ drynkyng of wy

ne/he ought not to leaue it sodeynly at ones but lytel & lytell/& to mẽgle it euery day w̃ water moze & moue/tyll at the last there be nothynge but clere water. And so he may kepe his helth & good cõplexyon. Thy gouerne thy body yt thou wyll lyue longe. And kepe my doctrynes/& consyder these thynges folowynge wherin nature conforteth gretely. That is to wyte. Goodly pastymes/syght of grete rychesses/grete reuerence/byctory ouer enemyes/fedyng on good meates/noyse of mynstralsy/syght of precyous garmentes/often herynge of good tydynges/speche of wyse men/to enquere of thynges past and to come/and cõmunycacyon with fayre gentyl women.

D. Of the fourme of Justyce.

Dooste dyscrete kynge Justyce cã not be praysed to moche/for it is of meruayloꝰ sharpe nature/lyke to the mooste gloryoꝰ god. And he ordeyned it ouer his aũgels ouer his werkes/& ouer al realmes. And thou ought to kepe Justyce/and defende the wyttes/the rychesses/& possessyons of thy subgectes and all theyr werkes/for so dooth almyghty god. And ony lorde doyng in lyke case is lyke to god. For by mayntenyng of Justyce he folowyth god/and thou ought to folow hym in all nedefull werkes. And this is the fourme of vnderstandynge the whiche god created/and graunted to his creatures. By Justyce the erthe was made/and kynges ordeyned to kepe and mayntayne Justyce/for it maketh subgectes meke and obedyent/prowde men lowly/and kepeth all persones in sauf fro wronges and domages. And therfore they of ynde saye that the Justyce of a good lorde is better to

good subgectes than the plentyousnesse of the erthe. And also they say that the Just and reasonable lorde is better thā the rayne that falleth in the euenyng. And there was ones founde wrytten in a stone in the speche of Caldee that wyse kynges ben brethren hauyng nede eche of other / and one maye not be without the other. For all the kynges of the worlde be to rule / and mayntayne Justyce / Whiche is the helthe of Justyce. Therfore yf thou hast ony thyng for to do aske councell / for thou arte but one man. And shewe not all thy courage to thy councelers nor lete thē not knowe what is in thy wyll to do. For yf ỹ shewe thy myndeat ỹ begynnynge ỹ shalt be dyspraysed. Thā attempre thyn herte / and thy wyll / but here councel fyrst. And manyfeste not that / that lyeth at thy herte tyll thou come to put it in effecte. Conlydre well the councell of euery man. And whiche of them hath Juged thy mater and counceled ỹ best for the / and with the best loue that he hath to warde ỹ. And whā thou hast thus recorded thy councell / put thy mynde in effecte without delay. For the gretest destruccyon that may come to a kyng is to be slowe in his werkes & to lese tyme. And yf so be that a yonge man of small estate gyue the good councell / dysprise it not / for it is possyble that a man may be borne in suche cōstellacyō ỹ naturally he shall haue wysdome. ¶ Example.

¶ There was vpon a tyme a chylde borne in the partyes of ynde. In the hous where this chylde was borne were certayne wyse men lodged / Whiche founde that the sayd chylde was borne vnder suche a constellacyon / planet / and sygne that he sholde be wyse / meke / courteys / amyable / fresshe of wytte / and shol-

de be loued of kynges & grete lordes. Whiche thynge they Wolde not shewe to ỹ fader which was a Weuer. Whā ỹ chyld came to aege ỹ fader & moder set hym to theyr occupacio / but he coude neuer lerne for ony beatyng nor chastysemēt. At ỹ last they lete him do as he lyst / & he set his mynde to lerne scyēces / & ỹ moeuynges of ỹ skyes / & of all thyngs aboue nature. Also he lerned good cōdycyōs & maners to ỹ gouernaunce of prynces & kynges. And fynally by his Wytte & Wysdome he was ruler of all ỹ coūtre. Another example. ¶ In ỹ realme of ynde were .ii. chyldrē / Whā one of thē came to aege ỹ kyng set hym to scole for to lerne scyēce / & all ỹ studyes of ynde & had ỹ best techers in all ỹ puynces for to teche hym in all ỹ spede ỹ coude be possyble as to a kynges sone belonged. But all the dyligēces of his fader and other techers auayled nothynge nor coude make hym enclyne neyther by his mayster nor by his nature to lerne ony scyēce nor arte but onely forgynge or smythes crafte / Wherof the kynge merueyled / and sore troubled sent for all the Wyest of his realme / and demaunded of thē how it myght be that his sone Wolde lerne nothynge but onely smythes craft. And they answered that the kynde of the chylde was of suche complexyon / and that he was enclyned to that arte and to none other. Therfore dere sone Alexander dyspyse no man of lowe byrthe nor of small stature yf thou se ony scyence or ony Wysdome in hym / and that he haue also good condycyons and maners in hym / and booth erche We dyces. Suche one so Wel mannered is Worthy to be loued of pryn ces and kynges. And thou ought for to do nothynge Without counsell. And I pray the dere sone that thou

ꝑ hym ꝑ loueth trouthe & ꝑ cõceleth ꝑ faythfully
[illegible] hym cõtrary to thyn oppynyon. For suche a mã
[illegible] of courage / faythfull & Just to ꝑ & thy sub-
gectes. And ꝑ cõcel of such a man is good to ꝑ gouer
naple of ꝑ kynge & of his realme. Forthermore lette
not thy belynelles ꝑ sholde be fyrst done be ꝑ last. &c.
But do euery thynge by cõcell & ordre For cõcell is
ꝑ shewer of all thynges to come. It is behouefull ther-
fore ꝑ ꝑ do all thy werkes by cõcell of faythfull & se-
crete cõcellers. For thy wysdõ by ꝑ cõcell of thẽ shall
encreale / as the see ẽcreaseth by ꝑ ryuers & floodes ꝑ
fall in to it. And ꝑ better ꝑ mayst wynne by ꝑ myght
of warr yours. It is foũde wrytẽ ꝑ a grete wyle mã
of ynde wrote lettres to his sone in this wyse ¶ My
well beloued sone / it is behouefull ꝑ ꝑ beleue cõcell
in all thy belynelles / for ꝑ arte but one mã. Take cõ-
cel therfore of suche as ꝑ knowest can gyue the good.
And aboue all thynges spare not thy enmy / but whã
ꝑ mayst shewe thy victory ouer hym And euer be ware
of ꝑ power of thy ẽmy. Trust not in thy owne wytte
nor ꝑ grete heyght of thyn estate / but euer take cõ-
cel of other / which yf thou seme good & prouffytable
accepte it / & elles not. And also I admoneste ꝑ & cõcell
ꝑ chefely ꝑ thou neuer make none of thy offycers thy
lyeftenaũt onely / nor gyue hym thy myght / for his cõ
may destroy ꝑ / thy realme / & thy subgectes. And seke
alway to his owñ prouffyt & thy vndoyng. But thou
ought to haue dyuers offycers / & yf ꝑ wyll assay and
proue ony of thẽ thou must fayne ꝑ ꝑ hast grete nede
of money. And yf he councel the to take of thy treasu-
res Jewelles for to spẽde he loueth ꝑ and is faythful
to ꝑ. And yf he cõcel the to take ꝑ money of thy subge-

tes to make thē poore he is corrupte & hateth the mo
che. But yf he be such one that wyl offre the his
goodes and say. Syr by the gyfte and grace of god I
haue goten some goodes I gyue them to the / suche
ought to be prayed and loued best / as he which had
leuer to gyue his goodes away than the poore sub
gectes sholde be taxed and destroyed. Proue also thy
offycers and yf thou se that ony of them dooth his of
fyce dylygently / and more for thyn honoure than he
is cōmytted / thou ought gretly to trust in hym. And
yf there be ony that delyteth in takyng of gyftes and
gapeth for promocyō / & to gadre treasure / put not thy
trust in hym. For suche a mā is lyke a hurte pytte wi
out botome / for the more that he hath the more he co
ueyteth to haue. And suche one is the destruccyon of
a realme many wayes. For paduenture the dremmyn
ge desyre that he hath to gete rychelles maye moeue
hym to do many euylles / and maye chaunce the pro
curacyon of thy deth. yf thou perceyue suche an offy
cer / lete hym not be ferre from thy presence. And suf
fre hym not to make treaty with straunge lordes nor
princes / nor write no letres to them. And yf thou
doubt that he dooth the cōtrary / chaūge hym with
out ony delay. For the corage of many men be soone
chaunged / and lyghtly inclyned to do contrary thyn
ges. ¶ Also dere sone thou ought to cherysshe yo offy
cer that loueth & moueth thy subgectes to loue the.
And that putteth his persone and goodes to thyn ho
noure / and that hath these propryetees folowyng.
that is to wyte that he be parfyt in his lymmes for
to trauayle in his offyce that he is chosen to. That he
be courteys / lowly / and eloquent / and that his wyfe

be accorde with his hert. That he be a clerke wyse & well condycyoned / laborous & sober of mouthe in eatynge and drynkynge / not lecherous / nor player at dyce and other dysordynate games. That he be hardy / & set not his mynde on golde nor syluer / nor other thynge of the worlde / but that / ỳ belongeth to the gouernaunce of the / and the realme. That he loue the welth of his neyghbours as of thē that be kerre. And that he hate all wronges / and by Justyce yelde euery man his owne. That he be angry with thē that do iniuryes & extorcyons / & that he greue no mā wrōgefully. And that he be perseueraunt & stedfast in his purpose which is behouefull. That he be wout feare and in good wyll. That he knowe the stynte of his expences. And that he prolonge not thynge that may be profytable to the realme. And ỳ grieth not thy subgectes cause to cōplayne of hym in doynge agaynst ỳ comȝ wele. That he be not ful of wordes / nor a gre te laugher. That none be refused comȝg to his hous And that he be dylygent to here & enquere of newes and tydynges. That he cōfort the subgectes and correct theyr werkes / & helpe thē in theyr aduersyteȝ.

¶ Of kynges secretaryes.

Kere lone it behoueth to chuse the a secretary for to wryte & knowe thy secretes / he must be a man of grete wysdome and well lerned / for to vnderstande thy mynde. He ought to be trusty and eloquēt and shuld can speke dyuers languages for to put thy besynesse in good ordynaūce and semely spethe. For as

a kayre garmēt honoureth ꝑ body of a kynge/ so good-
ly speche arayeth and inde Weth a lettre. And also he
must be trusty to hyde & kepe close thy doynges. And
ꝑ he suffre none to come to ꝑ place Where thy Wor-tyn
ges be & ꝑ none se thē. Sweete sone such ꝓlones ought
to be cherysshed & Well rewarded for their seruyces.
And exalte thē in suche Wyse ꝑ they be alWayes dyly
gent in thy necessytees & nedes. For in thē is contey-
ned thy glory and honour/ or thy lyfe & destruccyon.

¶ Of a kynges messagers.

HEyghty emperour ꝑ messagers alWay she-
Weth the Wysdome of hym ꝑ sendeth thē.
They ben ꝑ eyes ꝑ eeres/ & the mouthe of
their lord It behoueth for thy messagers
or āba∫∫adours to chuse suche as bē moost
suffysyēt/ of clere vnderstādyng/ Wyse/ honourable/ &
trusty/ Which loueth thy honour/ & hateth thy dysho
nour. For in thy court ꝑ mayst finde thē bothe. And
yf ꝑ fynde suche discouer & shewe thy courage to thē.
And yf ꝑ fynde none suche or better/ fynde one ꝑ Wyll
trustely bere thy lettres/ & bringe the an answere of
them. And yf ꝑ fynde ꝑ thy messager be coueytous to
do his owne ꝓfyte & to gete gyftes/ truste not in
hym/ but ster yerly forsake hym. And also make no mā
thy messager ꝑ Wyll be dr̄ōke/ for by suche one it shall
be sayd & knoWē ꝑ ꝑ lorde is not Wyse. And ferthermo
re make not thy messager of thy greteste offycer/ & lete
hym not be ferre from the/ for it may Well be the vn-
doyng of the & ꝑ realme. And yf ꝑ sende messagers by
Whome ony treason come to the/ I tel the not ꝑ mea
sure of payne ꝑ they ought to suffre/ but do therin as

thoulemell bele.

¶ Of the gouernaunce of the people.

Fayre sone thou knowest ꝑ thy people & subgectes bē ꝑ hous of thy myndc / & ꝑ treasure wherby thy realme is cōforted. For thy realme & subgectes bē as an orchyarde wherin bē dyuers trees beryngē fruyte / the which trees haue dyuers rotes & sedes for to bere / growe / & multyply ꝑ fruyte / & be ꝑ defēce & durable treasoure to thy realme / & of thy myght. It behoueth than that thy subgectes be well gouerned / & ꝑ thou take thought and care to that / that is nedefull for thē / and to be ware that no dyolēce nor wronges be done to them / and after theyr condyeyons and wontes to ordre them. Than gyue to them a good officyer that intēdeth not to theyr vndoynge / but that intendeth to rule them well / Justly and in quyete. And se that suche an officyer be wyse / full of good maners / well condyeyoned / and pacyent. For yf he be not suche one / wyte thou ꝑ the wyse men that were good before / wyll become euyll and rebell agaynst the. Also se that thou haue good and discrete Juges / and ꝑ shall be worshyp to the / and encrease of thy court / and of thy reame. And that the sayde Juges be not corrupte with gyftes and mede / and that they haue good notaryous scrybes / and egall sollycitours & aduocates ꝑ wyll not take brybes as it happeneth seldom. Dere sone I pray the and admonest the that thou put thy selfe often in bataple / and take oftentymes the councell of them of thy court. But put the not with thē that onely by enuy and couetyse entreth presumptuously in bataple. And blame not nor dyspyse thy mē of warre / but vse

fayre wordes amonge them / and often promyse the
gyftes and honours. And in no wyse put thy selfe in
batayle tyll thou be pourueyed of al necessary armes
and other thynges therto belongynge. And whan ye
seest thyn enmy renne sodaynly vpon hym / and not
slowly / and euer haue good outryders and watches
about thyn hoost. And lodge the alwayes as nyghe
as thou mayst to hylles / woodes and waters. And
haue alway more habondaūce of vytayle thā nedeth
And aboue al thynges grete quantyte of trompettes
tabours and other mynstrelles. For they gyue force,
myght / and reioyce them that be with the / and make
dyuysyō & feare to thyn enemyes. And be not alway
armed īone harneys / but with dyuers. And be well
stored with archers & handgōnes. And ordeyne some
of thy men to renne / and other to stande stedfastly in
thy batayles. Conforte thy men with fayre wordes
and gyue them courage / & herty them to fyght. And
aboue all thynges dere sone beware of treason with
all thy power / and haue euer good knyghtes about
the well & wyftely horsed that yf chaūce happē that
thou must nedes flee / that by them thou mayst saue
thy persone. But yf thou see ony of thyn enemyes fle
haste the not to chase thē but kepe thy folke alway to-
gyder the moost that thou mayst. And yf thou wylt
assayte castelles or townes haue grete quantyte of
gynnes / and artyllery for to breke the walles. And
pourueye the of cōunynge myners / and grete nōbre of
archers and crosbowes. And do soo that thou mayst
take away the water from them of the fortresse. And
euer kepe some of thy enmyes for to knowe theyr dos
ynges within. And yf thou can not haue it but by ba

ryple doo it. For alway the last ende of theyr werkes ought to be bataylle. And this ought to be done whā thou can not haue them other wyse. And doo all thy werkes by councell and not hastely.

¶ Of the physonomy of people.

Among all other thynges of this worlde I wyll that thou knowe a noble and mer uaylous scyēce that is called physonomy by the which thou shalt knowe the natu re and condycyō of people. And it was fou de by a philosophre named Physonomyas / the whi che sought the qualytees of the nature of creatures ¶ In the tyme of the sayde Physonomyas reygned the moost wyse phylycyē ypocras. And bycause the fame of physonomyas and his wysdome was so gre tely spredde / the dysciples and seruauntes of ypo cras toke his fygure secretly / and bare it to Physono myas to here how he wolde Juge and say by ȳ sayd fygure of ypocras. And bade hym say and tel the qua lyte therof. Whan Physonomyas had well beholden it / he sayd. This man is a wrangeler lecherous and rude. This herynge the dysciples of ypocras / they wolde haue slayne Physonomyas / and sayd to hym. Ha fole this is the fygure of the best man of the world de. Whā Physononomyas sawe them thus moeued / he appeased them the best waye that he coude with fayre wordes sayynge. I knowe well that this is the fygure of the wyse mā ypocras. And I haue shewed you by scyence as I knowe. Whan the dysciples we re come to ypocras they tolde hym what Physono-

myas had sayd. And ypocras sayd, Truely Phylo-
nomyas hath tolde you the trouthe/ and hath left no
thynge of my complexyon in the whiche ben all my
vyces. But reason that is in me ouercometh and ru-
leth the vyces of my complexyon. ¶ Herefore I ha-
ue shortely abreged to the/ the rules of this science
of Phylonomy/ the whiche shall informe the gre-
tely. ¶ Yf thou se a man with salowe coloure/ flee his
company/ for he is inclyned to the synne of lechery/
and to many cuylles. Yf thou seest a man that sny-
leth lyghtly/ and whan thou beholdest hym he wyll
loke shamfastly and wyl blusshe in his face and sygh/
with teeres in his eyes yf thou blame hym for ony
thynge/ surely he feareth the and loueth thy persone
Beware of hym as thy enmy that is tokened in his
face/ and of hym also that is myshapen. The best cō-
plexyon that is/ is he that is of meane coloure with
browne eyes & heere/ and his vysage betwene why
and reed/ with an vpryght body/ with a heed of me-
tely bygnesse/ and that speketh not but of nede be/ w
a softe voyce/ suche a complexyon is good/ and suche
men haue about the. ¶ Yf the heeres be playne and
smothe the man is curteys and meke/ and his brayn
is colde. Harde heere and curled is a token of foly &
lewdnesse. Woche heere on the brest and on the bely
betokeneth very yll or very good complexyō natural-
ly and is very amerous/ and kepeth in his herte the
iniuryes y hath bē done to hym. Blacke heere betoke
neth to loue reason & Justyce. ¶ Dusky sshe eyes be-
tokeneth fooly/ & lyghtly to be angry. Gray eyes be-
tokeneth honeste/ & louyge peas. Bygge eyes betoke
neth to bē enuyous/ vnshamefast/ slowe & vnobedyent.

meane betwene blacke and yelowe is of good
understandyng/curteys/and trusty. Wyde rstethyn
eyes and a longe face betokeneth a mā malycyo⁹
and yll. Eyes lyke an asse alway lokyng downe is of
harde nature and nought. Wauerynge eyes with a lō
face betokeneth gyle/rennynge mynde and vntrusty
Reed eyes betokeneth to be stroge and of a grete cou
rage. He that hath spekles about his eyes/ whyte/
blacke/or reed/is the worst of all other men. Thycke
heered eyelyddes is an yll speker/he that hath them
haugynge longe to his eyes/is neyther true nor cle
ne. He that hath heere ynough betwene his two bro
wes and be thyñe and not to longe/is of a good and
grete vnderstandyng. ¶ A sklendre nosed man is soo
ne angry. A longe nose hawked to the mouthe/is a
tokē of honeste and hardyneste A snytted nose is a to
ken to be soone vexed. Wyde nosethrylles in a man is
slouth and boystousneste and soone angered. A brode
nose in the myddes is a grete speker/and a lyer. But
þ best is he that is meane neyther to wyde nor to clo
se. The bylage that is ful & flat/and that is not wol
len nor to bygge is a token of an yll persone/envyo⁹/
iniuryous/and a wrāgeler. But he that hath a mea
ne bylage of fourme of chekes and eyes/neyther to
fat nor to leane/he is trusty/louynge/and of grete vn
derstandynge/wyse and full of seruyce and wytte.
¶ He that hath a wyde mouthe loueth batayle and
is hardy. He þ hath thycke lyppes is folysshe. And he
that hath a wrynkled face is a lyer/and careth not of
many debates. He that hath a sklender face is of gre
at reason. He that hath a lytell bylage and yelowe of
colour is a dronkerd/dronken/and ryall. Full eyes &

smothe chekes is sone angry. ¶ Small eres betok
keneth foly/and lechery. ¶ He that hath a small voy
ce & speketh thycke loueth leyghtynge. He that hath
a meane voyce/neyther to bygge/nor to lytell/is wi
lysshe and vnreasonable. And he that speketh to mo
che with a sklender voyce/is not ouer honest/and of
smal care. He that hath a kemynyne voyce is soone an
gry/and of yl nature. A softe voyced man is often an
gry and ēuyous. He that hath a sayre voyce/is folys
she/and of hyghe courage. He that speketh lyghtly/
lyeth often/and is a deceyuer. And he that speketh w
out moeuynge his handes/is of grete wysdome and
honeste. ¶ He that hath a sklender necke/is hote/de
ceytfull/and folysshe. He ỹ hath a grete bely is prou
de/lecherous/and vnwyse. ¶ He that hath a large
brest/thycke sholdres/and bygge fyngers/is hardy/
wyse/gentyll/and of good wytte. He with a sklender
backe agreeth neuer with ony other. He ỹ hath his
brest & backe egall/is a token of honeste. Hye reysed
sholdres/is a tokē of lytell fydelyte/nought/and schar
pe. He that hath longe armes rechynge to the knee/
is of grete boldenesse/sadnesse/& lyberalyte. Shorte
armes betoken that he loueth socour/and is folysshe.
¶ Longe palmed handes with longe fyngers/is or
deyned to lerne many scyēces/and artes/and speeyal
handy craftes/and be of good gouernaūce. Fyngers
shorte and thycke/betoken foly. ¶ Shorte thycke fete
and fleshy/betokeneth to be folysshe/and full of inius
ry. A lytell lyght fote/is a man of smal vnderstandyn
ge. A sklender fote sheweth a man to be symplē/and
of small knowlege. He that hath a thycke fote is har
dy and folysshe. ¶ The length of ỹ legges/& the heles

betoken strength of the body. A thycke fleshy kne / is soft and weyke. ¶ A man that gooth a grete pace / is wyllynge in all thynges / and to hasty. ¶ He is of a good nature and complexyon / that hath softe flesshe and moyst / meanely smothe and rough / and that is kyndly betwene reed and whyte. ¶ He that hath a smothe contenaunce / softe heere & playne / with meane eyes of bygnesse / with a well proporcyoned heed / a good necke and sufficyent in length / with sholders somdele lowe / and his legges and knees metely fleshed / his voyce competent clere / ỳ palmes of his handes and fyngers longe / and not thycke / and that he laughe but lytell / and that is no mocker / with a smylyng chere and mery / is of good cõplexyon. Howbeit dere sone I commaunde the not to Juge al vpon one sygne / but consyder all the tokens of a man whiche moost habounde and sheweth ỳ foly in hym / and hold the to the best and moost prouffytable party.

¶ Deo gratias.

¶ Thus endeth the abstract of the secrete of secretes of Arystotle prynce of Philosophyes.

¶ Here folowe certayne reasons of the grete philosophre Sydrac to the kynge Boctus / whiche I haue translated out of the Pycardes speche / thynkynge it necessary in this sayd treatyse.

¶ How one ought to vttre his speche.

If thou haſt ony mater of graueyte or ſadneſſe of reaſon / to ſhewe and declare before noble and wyſe audyence / tell it brefely and wyſely / with a good bolde courage and wyll / and than they wyll take it hertely / and wyll gyue credence to thy wordes and alowe thy layngе. For wyſe men wyll gladly gyue eeres to wyſe and ſhort informacyon. And therfore be not ſhamefaſt nor afrayde to tell the trouth. For many one haue loſt theyr ryght by ſhamefaſtneſſe and feare of theyr vtteraunce of wordes / though theyr cauſes were good.

¶ The maner of angre.

Thou oughteſt not to be angry though thy brother or frende ſhewe the heuy chere ſometyme / for peraduenture he hath ſome cauſe wherfore he can ſhewe the / nor other no fayre ſemblaunt. And this thou mayſt conſyder in thy ſelfe. For yf thou were angry thou coude ſhewe hym / nor none other good chere or countenaunce / and ſo it is with hym. And yf thou haſt had ony wordes with ony man / and he ſhewe the yll countenaūce / therfore yet thou ought not to be angry with hym. For perchaunce he is ſoo lewde or vnwyttey of hymſelfe that he can do no better / and yet he weneth that he doth wel / for euer the lewdeſt ſheweth moeſt anger. For whan a wyſe man is angry / he ſheweth it not outwarde by his reaſon. A man ought more to feare the anger of a wyſe man than of a foole / for the wyſe man can better reuenge his angre than a foole /

howbeit that a foles angre is often comberous.

¶ To vttre secretes.

IN one maner onely thou ought to shewe thy secretes / that is to wyte to almyghty god that knoweth al thyng / that is to be vnderstande / to his lyeftenaũt in erth / and other wyse not. For yf thou dyscouer it to thy frẽde. And yf thy frẽde be but lewde / & hath another frẽde ỹ he loueth / to whome he telleth thy secrete / and his frende hath another frende that telleth hym the same / and so frome one to another tyll a greete meyny do knowe it / & so thy secrete may come out to thy greete shame and rebuke. For whyles thou kepest thy secrete within the / it is sure. For thou mayst shewe thy secrete to suche one that whan he knoweth it wyl do the some wrõge / and for feare that thou hast of hym ỹ dare not gaynsay hym leest he bewrey the. And yf thou can none other wyse but that thou must vttre it by thy foly / and that thy stomake wyl swell for to tel it / go out of company and tell it to thy selfe as yf thou wolde tell it to another man / and thy hert wyll coole and thy stomake swage. And for ony nede that thou hast to dyscouer it / take hede to whom / but yf it be to suche one that for ony anger that thou doost to hym wyll not rebuke the wt it. And neuer lete thy neyghboure knowe thy nede / for therby thou mayst be the lesse set by in places where thou dwellest.

¶ How thou oughtest to sporte with thy frende.

Loke wysely how thou playest or bourdest with thy frende (or other) with thy handes or with thy mouth / for yf thou do hym harme / harme may come to the. With sportyng with handes cometh angre and murdre / whyther it be thy brother or frende. For yf thou hurt hym or wryng his hande / or cast hym downe / or smyte hym other wyse / it shall greue hym / & shame hym in his mynde / albeit that he be lytell and weyke / for eche in hym selfe counteth hym stronge / bolde and lyers / and yet he wyll prayse hym selfe thoughe he be a cowarde and nought. And yf thou mocke hym / thou shalt spyte hym to the hert / for he wyll thynke that thou dyspyseste hym / & yͭ thou reputeth hym at nought. And yf thou mocke hym before people / thou dooste hym yet more spyte / & he shall owe the yll wyll and hate the deedly. For of mockynge cometh angre and grete hate / though it be thy brother or other frende. But thou ought to pastyme with fayre wordes / and to shewe goodly auctorytees and reasons to drawe theyr loue to the / for by that pastaunce thou mayst come to yͭ goodnesse / loue & curteysy of people.

¶ The maner to doubt and trust thyn enemy.

Whyther thyn enemy be stronge or weyke / thou ought not to doubt hym / to moche / nor trust to moche to hym. For he yͭ is ouercome to day / may be victour to morow. And he that is victour to day may be ouerthrowē to morow. And he that doubteth none / none wyll haue doubt of hym. To moch doubt

maketh to moch trust/and to moche trust maketh to moche domage. For he that bereth doubt alwaye w hym/hath a grete burde & payne. And he that hath trust in hym selfe/bereth his owne domage/and his dethe. For ȳ ought to doubt whan tyme is to doubt/ and to trust whan tyme is to trust.

¶ Finis.

¶ Lenuoy and excuse of Robert Copland the trans-
latour and Impryntor of this boke

¶ In humble maner/and moost due reuerence
Temblynge for drede afore thy loue rayne
yf thy chaunce be to come in presence
Where ony person shall the there retayne
Submytte thy selfe as one that wolde be fayne
His grace to please in all maner degre
And of thy rudenesse for to pardon the

¶ And where as thou art but as an abstract
Is touchynge the auctours compylacyon
yf I therfore be ony wyse detract
In defaut of thy abreuyacyon
Lay thou the blame in the frenshe translacyon
Whiche I haue folowed as nygh as I can
Under correccyon of euery wyse man.

¶ Yf ony man dyspyse the language rude
Whiche barayseth/of purpos eloquence
Despyse them that they do not delude
Thy frony place matter full of sentence

But in theyr hertes/ enpryntyng thy moꝛall sence.
Which compyled is/ by Wysdome naturall
Of pꝛudent men/ the veray gouernall

Where many Wedes be in a felde of coꝛne
All though the Weders thynke to Wede it clene
Some shall remayne/ Whan the fylde is shoꝛne.
Dꝛawke oꝛ cokle/ yet there Wyll be seen
The fawtes therof/ is in the handes and eyen
Lyke Wyse where many/ Woꝛdes and lettres be
No meruayle is/ though I some ouerse

Yf by impꝛessyon/ ony thynge be amys
In Woꝛde/ in sence/ oꝛ in oꝛtography
I you requyꝛe/ to mende Where the faute is
In the best Wyse/ it foꝛ to Justyfy
Foꝛ though all be not to your fantasy
In foꝛmall maner/ do ye it dyscus
Saue onely god/ nemo est perfectus.

Deo gratias.

Pytee du translateur

Tost ou tard/ pꝛes ou loing
Ie foꝛt du foible besoing.

¶ Thus endeth the secrete of secretes of Aristotle wt
the gouernayle of kynges and euery maner of estate
Wyth rules of hetlhe for body and soule very profyt-
table for euery mā, and also very good to teche chyl-
dren to lerne to rede Englysshe. Newly translated &
emprynted by Robert Copland at Londō in the flete-
strete at the sygne of the Rose garlāde the yere of our
lorde. M.CCCCC.xxviij. the. vij. day of August & xx
yere of the reygne of our moost dradde souerayne and
naturall kynge Henry the. viij. defender of the fayth.